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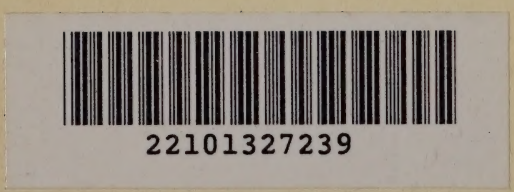
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THE

AYURVEDIC SYSTEM OF MEDICINE,

OR

AN EXPOSITION, IN ENGLISH, OF HINDU MEDICINE

AS

Occurring in Charaka, Susruta, Bágbhata,
And other Authoritative Sanskrit Works,
Ancient and Modern.

BY

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PREFACE.

It would be no exaggeration to say that of all nations of the earth, the Hindus first turned their attention to the study of disease and the means of its alleviation. The Vedas are undoubtedly the most ancient of written records in the world. The *Á'yurveda* or Science of Life is believed to have formed a part of the Vedas, *viz.*, those that go by the name of the *Atharvas.* No complete text is obtainable of the *Atharva Veda.* Hence it is impossible to ascertain how the Seience of Life was treated in it. The first great professor of Medicine coming after the age of the *Atharva Veda* with whom we are acquainted is *Punarvasu* of the race of *Atri. Atri* was one of the well-begotten sons of *Brahma,* the Grandsire of the universe. He is regarded as one of the sages through whom the Vedas were revealed. It is not known by how many degrees was *Punarvasu* removed from *Atri.* It is impossible to fix his age, even roughly. It may even be doubted whether any such person existed. He is represented as having lectured on the Science of Life unto several disciples among whom six are mentioned by name. They are *Agnivesa, Bhela, Játukarna, Parásara, Hárita,* and *Khárpáni.* These disciples became professors in time. Every one of them compiled a treatise on Medicine. That by *Agnivesa* is generally allowed to have been superior in point of merit. It is believed that *Agnivesa's* compilation gradually superseded the compilations of the others. At present, fragments only exist of those compilations. *

* The passage in *Charaka*, where these compilations are spoken of, is highly characteristic. Vide Verses 29—39, Lesson I, *Sutrasthána.*

The lectures of *Punarvasu* were probably collected together by his disciples. They must have been in prose. Yet *Charaka*, who professes to have only revised the earlier work, gives us a version which consists of both prose and verse. *Charaka*, indeed, calls the work as *Agnivesa's* Each lesson or chapter ends with a colophon stating—"thus ends lesson—(here occurs the number), named——(here occurs the name), in the Division called——(here the Division is named), *of the treatise of Agnivesa*, as revised by *Charaka*." The probable solution is that *Punarvasu's* lectures were collected and arranged by *Agnivesa* who accordingly, came to be viewed as the author of the treatise which *Charaka* subsequently revised. Whoever was the author or, rather, compiler, the treatise consists of questions put by *Agnivesa* and others, and the answers thereto of *Punarvasu*. Some other *Rishis* than the six disciples of *Punarvasu* are mentioned as taking part in the discussions. But *Punarvasu's* answers are always recorded as the final deliverances on the topics. Wherever verses are introduced, they are referred to by *Charaka* as those of the original work. The passages in prose seem to be abridgments of the matter occurring in the earlier treatise. That treatise could not really be in the form of lectures. It was, on the other hand, a systematic work composed, as most works of ancient India were, in the form of questions and answers. Almost all the answers are embodied in aphorisms that are often exceedingly terse. The truth is, these aphorisms constitute only heads of discourses. They are for the use of the preceptor in the lecture hall. The learning and experience of the preceptor enable him to dwell largely on them for assisting the comprehension of the pupils.

Agnivesa's work, or rather *Charaka's* (as it is known to us), though valued by Hindu physicians for its therapeutical protion (चरकस्तु चिकित्सिते), is in reality a vast and valuable repertory on a variety of subjects of the utmost importance to man. Predestinarianism and its bearing on disease and treatment, the nature of the Soul, what is meant by its birth,

rebirth and Emancipation, the means by which Emancipation may be achieved, the hundred and fifty foremost things of their respective classes, what acts a man should do and what acts he should avoid, the different kinds of mind, the qualifications of a preceptor, those of a pupil, the characteristics of the treatise to be taken up for study, medical consultations, the outlines of logic or dialectics, the duties of preceptors, the duties of pupils, the requirements of the sick-room, those of the lying-in-room, and those of successful treatment, the causes of the destruction of cities and populous areas, dreams that prognosticate death, indications of the near approach of death, &c., &c. are a few only of the topics treated of in the work that goes hy *Charaka's* name. The topics may not be closely connected with one another or even directly connected with Medical Science as it is now understood. But then it is the method of the *Rishis*. It can scarcely be justified upon any consideration. As to the aphoristic way of their deliverances, much may be said in its favour. The fact is, the *Rishis* were opposed to system-building before the collection of facts. They thought that the first step in building science consists in the collection of materials. They, therefore, set down their experiences of facts and the results of their reasoning without much attention to rigid principles of classification. Lord Bacon speaks of these efforts of the ancients in terms of praise. "Another error" says Bacon, "is "the over easy and peremptory reduction of knowledge into "arts and methods ; from which time commonly sciences "receive small or no augmentation. But as young men, when "they knit and shape perfectly, do seldom grow to a farther "stature, so knowledge while it is in aphorisms and observa- "tions, it is in growth ; but when it once is comprehended in "exact methods, it may perchance be farther polished and "illustrated, and accommodated for use and practice ; but it "increaseth no more in bulk and substance."

Charaka divides his work into eight divisions or books. These are 1. *Sutra* or *Sloka*, 2. *Nidána*, 3. *Vimána*, 4. *Sárira*,

5. *Indriya*, 6. *Chikitsá*, 7. *Kalpa*, and 8. *Siddhi*. The first comprises thirty lessons or chapters ; the second, the third, and the fourth, each comprises eight lessons ; the fifth, twelve lessons ; the sixth, thirty lessons ; the seventh and the eighth, each, twelve lessons. Thus there are, in all, a hundred and twenty lessons. Some idea may be formed of the value of the work from the details of the thirty lessons of the first division. The first four of these thirty lessons have drugs for their topic ; the second four treat of the rules about the preservation of health ; the third four deal with what should be done and what should be avoided or abstained from ; the fourth four treat of the mode of administering remedial agents ; the fifth four treat of diseases in especial ; the sixth four treat of the application of drugs to diseases ; the seventh four deal with the ascertainment of food and drink ; the two last treat of the life-breaths and the ducts of the body, as also of the accomplishments of physicians.

After *Charaka's* compilation came another of great fame. It goes by the name of *Susruta*. The principal subject treated in *Susruta's* great work is Surgery and Surgical Diseases. *Susruta* is regarded as a pupil of *Divodása*, a king of Beneras, who was believed to have been an incarnation of the celestial physician, *Dhanwantari*, who had discovered the elixir that prevents death. Modern scholars may regard *Susruta's* work to be as desultory in arrangement as Charaka's ; but there can be no doubt that many valuable truths occur in it bearing upon Surgical Diseases in general and the employment of Surgical means for the alleviation of pain. In one department, *viz.*, Midwifery, the world has advanced very little beyond the stage to which this branch of Medical Science was carried in *Susruta's* times.

It is curious that *Susruta* also divides his work into eight books, *viz.*, 1. *Salya*, 2. *Sálakya*, 3. *Káyachikitsá*, 4. *Bhutavidyá* 5. *Kaumárabhritya*, 6. *Agada-tantra*, 7. *Rasáyana-tantra* and 8. *Vájikarana-tantra*. The first deals with the extraction of foreign substances from the body, the opening of boils, &c.,

by instruments, alkaline ashes, caustics, fire, &c.; the second treats of diseases of those limbs of the body which are above the shoulders, *viz.* ears, eyes, face, nose, &c.; the third treats of such diseases as affect the entire body, *viz.*, Fever, Diarrhœa Hemorrhage, Inflammations, Insanity, Epilepsy, Leprosy, Diabetes, &c.; the fourth deals with the alleviation by propitiatory rites, of diseases caused by the anger of the deities, *Asuras*, *Gandharvas*, *Yakshas*, *Rakshasas*, &c., sacrifices, &c.; the fifth treats of the diseases of infants, the qualifications of nurses, the correction of the faults of milk, &c.; the sixth has for its topic the antidotes of animal poison, &c.; the seventh deals wlth the means of promoting longevity, intelligence, strength, &c., and the eighth treats of Aphrodisiacs.

The works of *Charaka* and *Susruta* are regarded as very ancient. It is impossible to ascertain their age. No guess even can be made. Charaka, in particular, is regarded as a Rishi. He is looked upon as having preceded *Susruta* in point of time. The question can hardly be regarded as settled. One thing, however, is certain. When *Charaka's* work was compiled, Hindu physicians were already divided into two classes, *viz.*, *Káya-chikitsakas* or Physicians proper, and *Salya-chikitsakas* or Surgeons. The latter were also known by the name of *Dhanwantariya Sampradáya*, or followers of *Dhanwantari*. In diseases in which Surgical aid is necessary, *Charaka* may be seen to refer the reader to Surgeons. The comprehensive character and superior merits of both the works led succeeding writers and practitioners to regard them as of divine origin and, therefore, beyond the criticism of man. They did not venture to add to or improve the deliverances of *Charaka* and *Susruta* on the general principles of medicine and Pathology. What they did was to explain the ancient texts and dilate upon them, as also to make a clearer arrangement of the matter for convenience of study.

Among later compilers of medical treatises occur many distinguished names. Four principal compilations, however,

are much valued. These are *Ashtângahridaya-samhitá*, *Nidána*, *Chakradatta-sangraha* and *Bhávaprakása*. In the first, which was compiled by Singha Gupta Sena Vágbhata, the matter is principally taken from *Charaka* and *Susruta*. It is written in a clear style. Many things left obscure by former writers have been explained. The arrangement is certainly good. Practitioners of Hindu Medicine always name Vágbhata as an authority next to *Charaka* and *Susruta*.

After Vágbhata's work should be named *Nidána* and *Chakradatta-sangraha*. The first is a concise compilation on the causes, symptoms, and treatment of diseases. The matter is taken wholly from *Charaka* and *Susruta*. It is an excellent abridgment of everything useful in the older works, and has for a long time been in the hands of Medical Students in India. The authorship is attributed to *Mádhavakara* who is supposed to have belonged to the *Vaidya* caste. His father's name is said to have been *Indrakara*. Another opinion recently broached and which seems to to supported by evidence that cannot be easily rejected, is that the work was compiled by that Mádhava who is known by other appellations, *viz.*, *Sáyana* and *Bháratitirtha Swámi*, the great commentator of the Vedas. Whatever be the evidence in support of the latter view, the question must still be regarded as open. Whoever was the real author, the compilation possesses such merits that there is no doubt it will maintain its position as long as the Hindu System of Medicine will maintain its ground. The aphorisms of *Nidána* are committed to memory. There is an excellent commentary on *Nidána*, the authorship of which is attributed to *Vijaya Rakshita*. It is said that *Vijaya* died after having commented on the disease called *Asmari* or calculi. The commentary was completed by his disciple, *Srikantha*. There is a verse, the authorship of which is unknown, which fairly sums up the merits of the four principal treatises on Hindu Medicine. It runs thus :

निदाने माधवः श्रेष्ठः सूत्रस्थाने च वाग्भटः ।
शारीरे सुश्रुतः श्रेष्ठश्चरकस्तु चिकित्सिते ॥

meannig that "*in Nidána* (or the causes of diseases), *Mádhava* is the foremost (authority) ; *in Sutra* (aphoristic enunciation of the general principles of pathology, &c.,) *Vágbhata* is the foremost ; *in Sárira* (Anatomy), *Susruta* is the foremost ; and *Charaka* is the foremost *in Chikitsá* (Treatment)" This estimate fairly accords with received opinion.

Chakradatta-sangraha, as the name implies, is a compilation by *Chakrapánidatta*. He has written a very superior commentary on *Charaka*. He was probably of Bengal. There are passages in his commentary which would favour this supposition. In his explanations of the plants mentioned by *Charaka*, he sometimes gives the names that are current in Bengal. "*Iti Bangiyáh*" (thus the people of Bengal) occurs more frequently than "*iti Pratichyáh*" (thus those of the west.) *Chakrapáni's Sangraha* is looked upon as a companion volume to *Nidána*. Diseases are arranged in it in the same order as in *Nidána*, and their treatment is described in detail. Vegetable drugs are mentioned. Among minerals, only mercury is named. There is no mention of opium. Hence it is supposed that both *Nidána* and *Chakrapáni's Sangraha* were composed before the introduction of that drug into India by the Mussalmans.

Bhávaprakása is, in point of time, later than *Chakrapáni's Sangraha*. It is a very useful and comprehensive treatise. The authorship is ascribed to *Bháva Misra*. Though based upon the works of preceding authors, yet it gives much additional information about the properties of drugs. Some new drugs also are mentioned, and some new diseases. Syphilis, for example, is noticed under the name of *Firingi-roga* or the disease introduced into India by the Firingis, a corruption of the word Franks by which appellation the Pourtuguese adventurers came to be known in this country. Opium is mentioned among drugs, as also almost all the minerals that are now used in practice. *Bhávaprakasa* appears to have been compiled in the sixteenth century. It must, therefore, be more than 300 years old.

Apart from these works of world-wide fame, it should be mentioned that there is a vast body of Medical Literature in India about which very little is known to European Scholars in general. The fact is, practitioners of medicine in this country have for ages derived the knowledge of their Science and Art not in public Schools or Colleges but from individual professors whose learning and success came to be acknowledged in the places where they practised. Knowledge in this country has never been bartered for money. The sale of knowledge has been condemend by the Hindu Scriptures. Amongst European authors, Lord Bacon inveighs against the practice of making knowledge "a shop for profit, or sale." According to him, it should be "a rich storehouse for the glory of the Creator, and the relief of man's estate." He who has acquired proficiency in any branch of knowledge is bound to impart it to deserving pupils who wish to master it. Professors have not only to teach but even to feed and shelter their pupils as long as the latter stay with them. The rich and well-to-do of the land always do their best to support the learned who are engaged in teaching. For all that, learned men in India are for the most part poor. Their earning are swallowed up in discharging the sacred duty of teaching others what they know. It is no wonder, therefore, that when a Medical Practitioner succeeded in acquiring a reputation for learning and skill, pupils flocked to him from different quarters for obtaining the benefit of his instructions. Even clinics were not forgotten, for the more advanced pupils used to accompany the professor in his round of visits for observing the actual phenomena of disease and practically studying both diagnosis and prognosis. The advantage was not wholly on the side of the pupils, for the professor also was benefited considerably by the pupils he fed and taught. In India the physician has always been his own apothecary. In the collection and preparation of drugs, therefore, which often require considerable labour, the master derived valuable assistance from his students. There are medicines in the

Hindu Pharmacopœia which require, for their efficient preparation, to be kept on the fire for days together under constant and careful supervision. A professor in the enjoyment of a large practice could scarcely attend to the Pharmaceutical portion of his duties. His pupils, therefore, were always of great help to him.

Almost every Medical Professor of repute having pupils to teach had to compile works, more or less abridged, for his own use in the lecture hall. Very often these works consisted of short heads of discourses, which were of great help to him in the elaboration of his lectures. It is natural that he should, while discoursing on any particular topic, give to his pupils the results to his own experience, in addition to what has been said in well-known works. An ambitious pupil would reproduce the lectures at first for his own immediate benefit. In time when he would himself set as a Practitioner and Teacher, the notes of his school days would necessarily be great value to him. When, according to this practice, all the great Professors of the Healing Art had to compose works more or less pretentious, the fame of particular compilations would spread beyond the limits of the places where the authors practised and taught. Preserved with care, these would, in time, become even classical. It is no exaggeration to say that if works written on Hindu Medicine since the days of *Charaka* and *Susruta* could be collected, the entire volume of Indo-Sanskrit Medical Literature would by no means be less than that of the Medical Literature of any civilised country of modern times.

There is one feature of the cultivation of Hindu Medicine to which attention should be particularly drawn. India is a country of castes and guilds. *Charaka* says that the Science of life should be studied by *Brâhmans*, *Kshatriyas*, and *Vaisyas*. *Brâhmans* should learn it for doing good to all creatures : *Kshatriyas* should learn it for self-preservation ; *Vaisyas* should learn it for gain (or practice as a profession). In general, all may study it for the acquisition of religious

merit, wealth, and pleasure. (*Sutrasthána*, Lesson XXX.) In course of time, however, the study and practice of medicine, like every other occupation, came to be confined to a particular caste, *viz.*, the *Vaidyas*,—an honorific epithet meaning *students of the Veda*, *viz.*, of the *Ayurveda*. Abundant evidences occur of the *Vaidyas* having been always a literate caste. Science has recognised the principle of heredity as one of the most powerful factors in the communication of both intelligence and skill in every craft. The faculties, again, of instruction, where the teacher is a father, an uncle, or an elder brother, and the pupil a son, a nephew, an younger brother, or any other loved relative, are simply abundant. The pupil resides with the instructor. He receives a training that is both theoretical and practical. The absence of hospitals and infirmaries is, as already said, no bar to clinical study, for the student accompanies the teacher to the bedside of the latter's patients. Hindu Pharmacopæia depends very largely on herbs and plants. In the absence of a knowledge of scientific botany, the identification of these is always attended with difficulty. In the case of pupils belonging to the family of the teacher and residing with him in the same premises, the facilities are very ample of acquiring a thorough practical knowledge of herbs and plants. It is true that students unconnected in blood with the preceptor also take up their residence with him and are for all purposes regarded as members of his family. Yet the preceptor, whatever the measure of his impartiality, naturally feels a greater affection for the children of his own family than for students that are strangers to him in blood. The natural desire, again, of preserving the superiority of his own family would often induce even an honest preceptor to take greater care of pupils connected with him by birth and blood than of those that are not so connected. Speaking of Bengal in particular, it is this circumstance that accounts for the existence, in some districts, of a few medical families of great reputation. These families have for generations practised

the Healing Art with success. The compiler of this brief work on Hindu Medicine has the honour to belong to such a family. He is of the *Vaidya* caste. Almost all his ancestors were practitioners whose fame had spread all over the country. Many of them were holders of the highest titles of honour known to the profession.

I have briefly adverted to the facilities that have always existed for the study of Hindu Medicine. The absence of Colleges and Hospitals has never been felt in consequence of the circumstances I have mentioned. The difficulties, however, of the study are many. These were, down to a very recent period, principally founded upon the scarcity of Medical Books. Speaking, in the forties, of the absence of Medical Practitioners of note and the lamentable state of depression to which the practice of Hindu Medicine had been reduced by a variety of causes operating together, Dr. T. A. Wise, of the Bengal Medical Service, remarked, in the introduction to his valuable *Commentary on Hindu Medicine*, as follows :—"A very few practitioners may still be found in the neighbourhood of cities, in the service of rich individuals in whose families the ancient treatises of their forefathers are studied, and transmitted from generation to generation. I have had the happiness of knowing such a family of hereditary physicians, rich, independent, and much respected. Among such, the ancient Medical Works are so highly valued that the influence of station, rank, and money, will often be ineffectually exerted in procuring these manuscripts. In some cases, it is even difficult to obtain permission to copy such works, at the owner's house ; from a belief that all the good to be derived from their possession, which God had bestowed on the individual and his family, would vanish on the work being sold, or even the precepts communicated to unauthorised hands." This is, no doubt, a coloured picture of the state of things that existed, and contains some misconceptions from which few Englishmen dealing with matters of this kind can possibly be free. Yet the allegations about

the difficulty of procuring books are, in the main, not incorrect. The fact is, printing was unknown to the Hindus. It is one of those blessings which has followed the British occupation of the country. In former times, a student desirous of studying any branch of knowledge had to copy out his books either himself or employ a copyist for the purpose. This meant an appalling measure of drudgery, a frightful loss of time, or a considerable measure of expense. Even after the introduction of printing into India, considerable reluctance was manifested by the people towards printing their sacred literature. The *Bráhmans*, in particular, set their faces against the multiplication of copies of almost every work of a sacred or 'quasi-sacred' character. That reluctance arose not from a belief, as Dr. Wise understood, that the good to be derived from their possession would vanish on the work being sold, but from the conviction that a multiplication of copies would expose the precepts of Science to every eye to the detriment of Science itself. Rightly or wrongly, the professors of every branch of learning held that the truths they taught were not suited to every understanding. A person of ordinary understanding, believing in the existence of a personal God whom he worships reverently with incense and flowers, is not fit to receive the highly philosophical ideas of Godhead which the *Vedánta* inculcates. A Vedántic Treatise will certainly confound the dearly cherished notions of such an individual and lead him either to doubt or even abandon his old faith without being able to at all comprehend the higher truths of religion with which he will be brought face to face while perusing such a work. Or, in all probability, he will discard the *Vedánta* itself as a false and highly atheistic philosophy fraught with every kind of mischief. In Charaka's great work the qualifications are elaborately laid down of a person that may be admitted as a student of Medical Science. Knowledge has its advantages as well as disadvantages. The possessors of knowledge in ancient India wished to guard against the disadvantages of the communication of knowledge. By

acquiring knowledge they incurred the obligation of imparting it to others free of all charges. While retaining a vivid consciousness of that obligation, they closely examined the characters of those who presented themselves before them in the guise of pupils. *Manu* has said,—

विद्ययैव समं कामं मर्त्तव्यं ब्रह्मवादिना ।
आपद्यपि हि घोरायां नत्वेनामिरिणे वपेत् ॥

"An utterer of *Brahma* (meaning, a professor learned in the Vedas) should rather die with his knowledge than sow it. in even the direst distress, on a soil that is barren." Legendary history abounds with instances of professors refusing to impart their Science to students whom they regarded unfit. The great master of the Science of Arms, *viz.*, *Ráma* of *Bhrigu's* race, refused to communicate the knowledge of the all-destructive and irresistible *Brahma* weapon to students other than *Bráhmans.* His great pupil, *Drona*, refused to to teach students other than *Kshatriyas* of pure lineage. It was under the influence of such beliefs and examples that the professors of Medical Science refused to part with their treatises to persons other than those whom they regarded as deserving. To part with their treatises to foreigners, again, was held sinful. Unable to understand their feelings, Dr. Wise regarded the unwillingness he met with among Medical Professors to even allow copies to be taken of the works in their possession to a superstitious conviction that their science would cease to be useful if made public. People who taught students by dozens, meeting from even their own slender resources the expenses of their board and shelter, could not be open to a charge of the kind preferred against them by Dr. Wise.

Apart from the difficulty of commanding treatises and books for study, another difficulty that staggers the student or, rather, the young practitioner, is the infinite labour that is required in procuring the ingredients of medicines as also the costliness of those ingredients. There are medicines in the Hindu Pharmacopœia which are the result of collection of materials occupying several months. There are medicines,

again, which require such costly minerals as gold and silver in considerable quantities. I have already said that Hindu Physicians are their own Apothecaries. They have themselves to prepare the drugs they prescribe for their patients. Without a respectable stock of medicines of all kinds, no physician can be much useful within the field of his practice. Calcutta abounds with practitioners of Hindu Medicine. Without counting the quacks,—and their number is legion,—who have set themselves up as healers of disease without having read a page of the ancient or the modern treatises on Hindu Medicine, the number of even duly qualified practioners is not inconsiderable. How many of them, however, have dispensaries containing even the principal medicines of our Pharmacopœia? The fact is, the majority of even qualified practitioners is poor. If they succeed in getting a wealthy patient, it is then only that from the sum received in advance they are enabled to prepare a particular medicine. Formerly wealthy men used to employ local practitioners to prepare. at their cost, many valuable medicines which they gave away in charity to poor patients agreeably to the prescriptions of the attending physicians. The course of national charity having been diverted under the influence of Western ideas, that practice has been discontinued. Practitioners have now to depend upon their own means for preparation of the medicines which they have to prescribe. Young physicians, unless they succeed in obtaining well-to-do patients, are quite unable to meet the costs of such medicines. Here, again, a practitioner who belongs to the family of a physician of repute has a distinct advantage over one who is otherwise. He can command, for the purposes of his practice, all the medicines of Hindu Pharmacopœia, that are in the dispensary of his family. In consequence also of this facility which he enjoys, his practice extends rapidly. His earnings increase day by day, and he succeeds very soon in establishing a proper and well-furnished dispensary of his own if his chooses to set himself up in a new place.

While introducing his work entitled *Commentary on the Hindu System of Medicine*, in 1845, Dr. T. A. Wise observed,—" an accomplished scholar had, indeed, given an interesting account of Hindu opinions regarding certain diseases ;* a persevering traveller had afforded a sketch of certain opinions contained in the Medical *Shástras*, as translated into the Thibetan Language ; † an antiquarian and a distinguished physician had given some of their peculiar opinions, as found in the Medical Works of the south of India ;‡ and an able lecturer had combined all this information with important additions of his own ; $ but a comprehensive view of their system of medicine which it is the intention of the present work to supply, is still wanting to complete our information on the subject." Without at all under-rating the value of the labours of these scholars and physicians, and without at all depreciating the merits of Dr. Wise's publication, it may be safely said that no book has been written upon the lines followed by me in the present work. Dr. Udaya Chand Dutt's *Materia Medica of the Hindus* did much to supplement the labours of Dr. Wise, but what was needed for a fuller comprehsnsion of Hindu Medicine as practised by its professors is a more systematic work than either Dr. Wise's or Dr. Dutt's. I have, in the following pages, endeavoured to achieve a desideratum that has been long felt. The present work is the first of its kind. For the first time a complete exposition is offered of what is contained in Hindu Medical Treatises about disease and its cure. There is nothing in the publications of Dr. Wise and Dr. Dutt that the reader will not find in the following pages. At the same time, there is much in this book which is not included in those works.

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* Professor Wilson, Tran. Med. and Phy. Society, Calcutta, vol. I.

† Mr. Soma de Koros, Journal Asiatic Society, Calcutta, No. 37, January, 1835.

‡ Dr. Heyne's Tracts on India, and Ainslie's Materia Medica Indica, London.

$ Dr. Royle on the Antiquity of Hindu Medicine, 1888.

As regards the following compilation, it should be stated that it is in effect a translation of a work written by me in Bengali some years ago. That work has passed through several editions. This fact may be viewed as some evidence of its success. My endeavour has been to reproduce, in each chapter, the contents, in a condensed form, of larger works on Hindu Medicine. I have, in a few places, inserted the results of my own experience. The descriptions of the diseases have generally been taken from *Charaka* and many later works. In publishing the present work, which is in English, my object is to place before the English-speaking world, and particularly before physicians and surgeons practising the Western Method of Medicine, the knowledge which the *Rishis* had of disease and its cure. I have named nearly all the important Scriptural Medicines upon which native physicians rely. Their ingredients, and the methods of their preparation have been explained in the second volume of this work. The labour I have bestowed on this brief exposition of Hindu Medicine as founded on ancient works and as practised by native physicians will be regarded as amply compensated if it succeeds in attracting the attention of those for whom it is intended.

I should here express my obligations to Pandit Kisori Mohan Ganguli, the learned English translator of *Mahábhárata* and *Charaka*. The value of the assistance received from him is known only to me. This book, perhaps, would not have been written but for the help derived from him.

18-1, Lower Chitpore Road,
Calcutta, 15th September, 1901.

Kaviraj
Nagendra Nath Sen.

INTRODUCTION.

SECTION I.

THEORY OF HEALTH AND DISEASE,
OR
THE GENERAL PRINCIPLES OF HINDU MEDICINE.

The theory of Health and Disease, as expounded in Hindu Medical Treatises, is easy to understand. A living creature is composed of soul, mind, and body. In the language of *Punarvasu*, "this trinity resteth on union like three sticks standing with one another's support." The compound is called *Purusha* or Being. It is this compound of soul, mind, and body that is the subject-matter of the Science of Life. The soul is regarded as immutable. It is incapable of being affected by anything. It is eternal. It is regarded as the witness, for it views all things without being itself affected by anything. The body, like all other material objects, has for its constituent elements the five primordial essences, *viz.*, earth, water, fire, air, and ether. These exist in the shape of juices, blood, flesh, bones, adeps, marrow, semen, and *ojas*. United with the senses or the instruments by which the mind acts, the compound is called animate. Without them, it is inanimate.

Body and mind are the subjects to which Health and Disease inhere. When the constituent ingredients of the body are in their normal condition, the body is said to be in Health. When the functions of the mind are in their normal condition, the mind is said to be in Health. When the normal condition of both the body and the mind is disturbed, the result is Disease.

Of all diseases, physical and mental", (to use the language of *Punarvasu*), "the causes, in brief, are three, *viz.*, adverse correlation, absence of correlation, and excessive correlation, of Time, Mind, and the objects of the senses.*" Time is of two kinds, *viz.*, that which we divide into seasons, months, fortnights, weeks, days. &c., and that which is concerned with the age of man and which we divide into infancy, youth, manhood and decrepitude. Time, mind, and the objects of the senses have relations with each other and one another. When the harmony of these relations is disturbed, the result is disease. A person in a certain season or a certain age may do that with impunity which in another season or another age may be productive of harm. In this case there occurs an adverse correlation or excessive correlation between time and the objects of sense. The eye exists for seeing, the ear for hearing. If one, however, keeps one's eyes directed to gaudy or blazing colours for a long time, or hears loud and disagreeable noises for hours together, the result is injury to those organs of sense. There happens, in these cases, an excess of correlation between the eye or the ear and its object. If, again one keeps one's eyes continually shut, the result is a weakening of vision or an incapacity to bear the light. In such cases there is what we say an absence of correlation between the eye and its object. The mind by dwelling too long and too closely on a particular object, may become deranged. This would be called an instance of excess of correlation between the mind and object. Thus, in respect of time, of mind, and of the objects of the senses, excess of correlation, or the entire absence of correlation, or adverse correlation, are causes of disease both mental and bodily. Fault of judgment or understanding is the sole cause

* As this is a very important aphorism and is regarded as an exhaustive enumeration of the causes of disease, I give the original. It is--

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च ।
द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसंग्रहः ॥

of these abnormal correlations. Soundness of the understanding keeps them at a distance.

The human body is supposed by Hindu Physicians to have three marked states due to three different kinds of forces. These are called Wind, Bile, and Phlegm. These when disturbed, cause diseases. They are called *doshas* or Faults, because they are capable of vitiation, and, when vitiated, they vitiate the other ingredients of the body. The attributes ascribed to Wind are dryness, lightness, clearness. coolness, motion, and formlessness. The indications of its abnormal functions, as it exists in the different limbs of the body, are these : falling out, displacement, extension or enlargement, and bursting of limbs, cheerlessness, joy, thirst, tremours, pain in the whole body, twitching, piercing pains (as if caused by needles), inflammation, painful sensation as if caused by the limb (that is its seat) being tightly bound with cords, fractures, roughness of the skin, hardness of the limbs, heaviness of the limbs, absence of activity, perforations in the limbs, redness of complexion, astringent taste in the mouth, tastelessness in the mouth, severe pains of a local character, swelling, sleep, contractions (of skin, muscles, nerves, &c.,) and numbness or paralysis of limbs. When a disease presents these or any of these indications, the physician assigns it to the action of the disturbed Wind.

Diseases of the Wind are treated with the aid of medicines that are sweet, or sour, or saline, or those that are cooling and warm. Settling also the measure and the time, the other expedients employed are the administration of *Sweda* (appliances for producing perspiration), of oils, enemata both dry and oily, cerebral purgatives, proper diet ; rubbing medicated oils, application of unguents, baths including the pouring and sprinkling of medicated waters upon the body, and other expedients that are known to alleviate the Wind. Among those, the use of enemata of both kinds, *viz.*, dry and oily, is regarded by physician as the foremost of all expedients in treating of diseases of the Wind. Enemata of

both kinds, entering or affecting, at the very outset, that part of the stomach where digestion goes on, tears up the very roots of that Wind which generates disorders. The Wind being subjugated there, the diverse diseases generated in diverse parts of the body by the disordered Wind, become allayed even as when the root of a large tree is cut off, the trunk and branch and twigs, and flowers, and fruits, and leaves, necessarily wither and meet with destructon.

The attributes of the Bile by itself are heat, keenness, lightness, and slight oiliness. In colour it is not white. Its scent is like that of raw meat. Its taste is twofold, *viz.*, bitter and sour. In consequence of the true or unmodified nature of Bile by itself being so, the indications of its functions, when it is in a disturbed or excited condition, are these : penetrating into those parts of the body that constitute its seats, the effects it produces are burning, warmth, suppuration, sweat, impurities, gangrenous ulcerations, secretions, and redness of complexion.

When these or any of these indications are manifested, the physician ascribes the disease to the excitement or aggravation of the Bile.

Diseases caused by disorders of the Bile are treated by the administration of such remedies as are sweet, or bitter, or astringent in taste ; or, as are cooling. In treating them the aid should be taken of oils, purgatives, unguents, fomentations, medicated oils for rubbing, baths, and similar other means.

Physicians regard purgatives as the foremost of all agents in the treatment of diseases of the Bile. Purgatives, entering at first that part of the stomach which holds the undigested food, destroy the root of that Bile which causes the disorders. The Bile being subjugated there, the diseases brought about by its excitement or aggravation in diverse parts of the body, become allayed. As when a fire within a chamber is put out, the fire-chamber itself becomes cool, even so the excited Bile is allayed when its origin is removed.

The attributes or indications of Phlegm by itself are whiteness, coldness, heaviness, oiliness, sweetness, firmness, sliminess, and softness like that of good earth. In consequence of its being so, the indications of its excited state are as follows : entering those parts of the body that are its seats, it produces whiteness of complexion, coldness, itching, dulness, heaviness, oiliness, loss of sensation or paralysis, sleep, impure secretions, excrescences, a sensation of tightness as if bound with cords, sense of sweetness in the mouth, and procrastination in respect of work. When diseases manifest these or any of these symptoms, the physician attributes them to excited or aggravated Phlegm.

Diseases caused by disorders of the Phlegm should be treated with such remedies as are pungent, bitter, astringent, keen, warm and dry.

In treating them the aid should be taken of *Swedana* (or methods for producing perspiration), of emetics, of errhines, of physical exercise, and of similar other operations that are destructive of Phlegm. Among all these, physicians regard the application of purgatives, after settling the measure or dose and the times thereof, as the foremost in point of efficacy. Purgatives, enterings at first the stomach which contains undigested food, destroy the root of that Phlegm which causes the disease. The Phlegm being subjugated there, the diseases brought about by its excitement in diverse parts of the body, become allayed. "As paddy and barley and other crops", says *Punarvasu*, "are dried up when the water collected in the field runs away upon the ridges enclosing it being broken, even so diseases caused by Phlegm are destroyed upon the root of the Phlegm being thus destroyed."

It is scarcely necessary to state that Wind, Bile, and Phlegm, are the three things that should be carefully understood before the Hindu System of Medicine can be understood. To adopt the language of a writer well acquainted with the subject : "every science must have its technical

terms. In the selection of these, however, care should be taken to avoid words which in common use have other meanings. Unfortunately, the framers of the Hindu System of Medicine did not take this care. The three words they chose had and have other significations. Hence these have been very much misunderstood. Wind is not the air or atmosphere we breathe ; Bile is not the secretion of the liver that helps digestion ; and Phlegm does not mean the secretions that persons afflicted with catarrh throw out. They are, on the other hand, technical terms that imply certain states of the physical constitution. Certain operations in healthy and unhealthy bodies are attributed to the agency of certain forces in their normal and abnormal states. The belief in the existence of those forces is no more unscientific than the belief in gravitation as a force residing in solid substances. Gravitation, apart from the fact of the falling down of solid bodies is no longer supposed to mean anything. Yet there is a convenience in speaking of gravitation as a force. After the same manner, certain groups of physical phenomena are ascribed to the existence and action of certain forces called Wind, Bile and Phlegm. As forces, one may not know anything more of them than the phenomena they display. Yet in conceiving of their existence there can be no particular inconvenience. To say that the Hindu System of Medicine is unscientific in consequence of its reliance on this trinity of causes with respect to both health and disease, can proceed only from a misapprehension of the true import of the terms employed."

The respective divisions of the body that constitute the seats of the Three Faults, (*viz.*, Wind, Bile and Phlegm), are these :

The hypogastric or pubic region, the place where the fæces collect, the regions about the loins, the thighs, the feet, and the bones, are the seats of the Wind. That portion of the stomach where digestion goes on is regarded as of all places the particular seat of the Wind.

Sweat, the thorax, saliva, blood, and that portion of the stomach where undigested food remains, are the seats of the Bile. The last is especially the seat of Bile

The thorax, the head, the throat, all the joints, that portion of the stomach which holds the undigested food, and thorax is especially the seat of Phlem.

It should be noted that Wind, Bile and Phlegm wander over every part of the body. Excited or unexcited, they produce evil or good consequences in every part of the body. In their normal or unexcited state they produce beneficial results, such as growth, strength, good complexion, clearness of the senses, &c. In fact, they cause all the functions of the body to go on. When not in their normal condition they produce evil results called disease.

Diseases are classified in various ways. I have already adverted to the twofold classification, *viz.*, Mental and Bodily. Those appertaining to the Mind, such as Insanity and the rest, are Mental ; while those that appertain to the Body, such as fever and the rest, are Bodily.

Another twofold classification is Accidental and Constitutional. The immediate causes of Accidental Diseases are wounds inflicted by nails, or teeth, or falls, incantations, curses of men possessed of ascetic puissance, assaults of evil spirits, acts of violence done with weapons, &c., binding, pressure, cords, burns, lightning-strokes, and assaults of other physical agents. Of all Constitutional Diseases the causes are disorders of Wind, Bile, and Phlegm. Accidental Diseases arise at first from wounds, &c. which afterwards excite the Wind, the Bile, and the Phlegm. Constitutional Diseases, on the other hand, arise at once from disorders of Wind, Bile, and Phlegm, therefore, lies at the roots of both Accidental and Constitutional Diseases. There is this difference : as regards the former, such excitement is the result of injuries or acts of violence ; while as regards the latter, it is due to other causes.

Diseases, again are sometimes classed under four heads, *viz.* 1. Accidental, 2. those born of Wind, 3. those born of

Bile, and 4. those born of Phlegm. Though divided into four classes, their character as disease is of one kind, for the common element of pain is present in all of them.

From the stand point of curability, diseases are classed as 1. Easily curable, 2. those that are curable with difficulty and 3. those that are incurable. Incurable diseases, again, are classed under two heads, *viz.*, those that are capable of being suppressed, and those that have no treatment.

Some happy observations occur in *Charaka* on the subject of treatment which deserve to be quoted. "The disease should first be carefully ascertained. After this, the medicine to be applied should be carefully selected. Subsequent to this, the physician should, with full knowledge of consequences, commence the treatment. The physician who, without carefully ascertaining the disease, commences its treatment, seldom meets with success even if he be well conversant with medicines and the methods of their application. The physician who is well conversant with the features of disease, who has a thor ough acquaintance with all medicines, and who has knowledge of the considerations dependant upon time and place, achieves success."

The course that is adopted for restoring the lost harmony of the ingredients of the body is called Treatment. Treatment is regarded as dependant on four things. These are 1. Physician, 2. Drugs, 3. Nurse, 4. Patient. The physician should have a thorough knowledge of the scriptures and treatises bearing on his science. He should have experience of actual results, besides cleverness or resourcefulness, and purity of both body and mind. Abundance of virtue, adaptability to the disease under treatment, capacity of being used in diverse ways, and undeterioration, are the four attributes of a drug upon which the physician can rely. Knowledge of the manner in which drugs should be prepared or compounded for administration, cleverness, devotedness to the patient, and purity of both body and mind, are the four attributes of a good nurse. Memory, obedience to the

directions given by the physician, fearlessness, and communicativeness with respect to all that is experienced internally, and all that is done by him duriug the intervals of the physician's visits, should be the qualifications of the patient. Success of treatment depends upon these. In this aggregate of four, the physician is of course, the chief cause of success, since, as *Charaka* says, "he is the ascertainer of the character of the disease, the director of all that the patient and the nurse should do, and the minister of the remedies that bring about the cure. As in the act of cooking, a vessel, fuel, and fire are means in the hands of the cook ; as a field, an army, and weapons are means in the warrior's hands for achieving a victory in battle ; even so the patient, the nurse, and drugs are objects that are regarded as the physician's means in the matter of achieving a cure. In the act of treatment, the physician is regarded as the chief cause. Like clay, stick, wheel, thread, &c., in the absence of the potter, failing to produce anything by their combination, the three others, *viz.*, drugs, nurse, and patient, cannot work out a cure in the absence of the physician. In the matter of the most difficult diseases disappearing like the vapoury forms in the welkin, and of others capable of ready cure but aggravating within the shortest time, the sole cause is a competent or an incompetent physician, the other three of the tale of four being present in both cases. Even death (without treatment) is preferable to treatment made by an ignorant and incompetent person. As ignorant physician proceeds in the treatment of disease like a boat tossed by the wind or like a blind man who, having no knowledge of the ground over which he walks, gropes fearfully along, always stretching out his arms. That physician who possesses these six qualifications, *viz.*, knowledge (of the Scriptures bearing on the Science of Life), faculty of reasoning or drawing inferences from established propositions,conversance with other branches of knowledge, memory, an aptitude for treating disease, and repeated experience of treatment, can

accomplish everything in his line. The scriptures are as light for discovering objets. His inner understanding is like the eye. The physician, by undertaking to treat disease after having properly equipt himself with these two, incurs no blame."

II.

INGREDIENTS AND CLASSIFICATION OF HINDU MEDICINES.

Hindu medicines either consist of or are manufactured from three kinds of substances, *viz.*, mineral, vegetable, and animal. Amongst minerals may be mentioned, in brief, diamond, emerald, and other gems ; gold, silver, iron, lead, and other metals ; realgar, orpiment, sulphur, mercury, &c., and various sorts of earths, including salts. Vegetables are classed under four heads, *viz.*, *Vanaspati*, *Virudh*, *Vánaspatya*, and *Oshadhi*. Those vegetables which produce fruits without putting forth flowers are called *Vanaspati*. Those which produce both fruits and flowers, are called *Vánaspatya*. Those which creep or, as they grow, are supported by other plants, are called *Virudh*. They are otherwise known by the names of *Pratánavati* and *Valli*. Those which perish after the ripening of their fruits are called *Oshaáhi*. All deciduous herbs and plants fall within this class. Animals fall within four classes, *viz.*, *Jaráyuja*, *Andaja Swedaja*, and *Udbhijja*. By *Jaráyuja* is meant all viviparous animals or mammals. *Andaja* or egg-born iuclude all oviparous ones. By *Swedaja* or filth-born are meant all worms and insects that are born from filth or animal excretions, as also diverse kinds of rotten substances. By *Udbhijja* or tree-born

are meant those kinds of insects which are supposed to be born of vegetable substances, or which take their birth underground and spring upwards after birth.

The above is *Charaka's* classification. *Susruta* divides medicines into two principal classes, *viz.*, *Párthiva* or relating to the Earth, in the sense of being material objects, and *Kálakrita*, *i.e.*, produced by *Kála* or time. The latter includes such natural agents as air, sunshine, shade, moon-light, darkness, cold, heat, day, night, lunations, months, seasons, and the like. These affect the *dhátus* or ingredients of the body. When a derangement occurs among the *dhátus*, the result is disease. The natural agents mentioned, by restoring harmony to the deranged *dhátus*, often bring about a cure, without the aid of medicines falling under the first head.

The minerals which enter into the composition of medicines are classed under five heads. These are 1. *Rasa* or mercury, 2. *Uparasa* or metallic ores and various kinds of earth, 3. *Dhátu* or metals, 4 *Lavana* or salts, and 5. *Ratna* or precious stones.

As *Rasa* does not include any other mineral than mercury, the latter forms a class by itself.

The *Uparasas* are sulphur, talc or mica, two varieties of Iron pyrites called *Suvarnamákshika* and *Táramákshika*, loadstone or magnet, arsenic, white arsenic orpiment, realger, sulphate of copper, sulphate of iron, cinnabar, minium or red lead, sulphuret of lead, calamine, *Silájatu* (a bituminous substance containing iron, said to be exuded by rocks), alum, borax, chalk, dalcined shells, red ochre (a variety of red mountain earth, called *Gairika* in Sanskrit), *Kankushta* (a short of mountain earth), *Saurástri* (a sort of fragrant earth said to be brought from the country about Surat), *Sarkara* (sand), lime, &c.

The *dhátus* mentioned in Hindu Pharmacopœia are gold, silver, copper, tin, zinc, lead, iron, galena, bell-metal, brass &c.

The *Lavanas* or salts, as mentioned by *Susruta*, are of eight varieties. These are 1. *Saindhava*, 2. *Sámudra* 3. *Vit*. 4. *Sauvarchala*, 5. *Romaka*, 6. *Audbhida*, 7. *Gutiká*, and 8. *Pángsuja* otherwise called *Ushasnta*. The first five generally go by the name of *Panchalavana* and often occur in combinations. The three remaining varieties are used very rarely. *Saindhava* means born in Sindh or the country about the Indus. The name is applied to rock salt, three varieties of which are known, *viz*., white, red, and crystalline, The last, when pure and white, is used for medicinal purposes. For alimentary purposes also it is preferred by the orthodox classes to all other varieties of salt. It is supposed to be digestive, appetizing, and agreeable, and is prescribed in various abdominal diseases such as dyspepsia. *Sámudra* means born of the sea. The term is applied to sun-dried sea-salt manufactured in almost every part of the eastern sea-coast of India. It is a little bitter in taste and has laxative properties. Orthodox Hindus, who have a prejudice against ship-borne salt, use it for alimentary purposes like rock-salt. Indeed, *Sámudra* salt and rock-salt have many properties in common. *Vit* salt, otherwise called *Kálánimak* or black salt occurs in dark reddish granules of a shining hue resembling powdered lac. It has a mild, saline, and nauseous taste. Its smell is disagreeable. It is prescribed in enlarged spleen, dyspepsia, indigetion, and bowel-complaints in general. *Sauvarchala*, otherwise called *Sanchál*, is used as a substitute for *Vit*. In some parts of India it is called by the name of *Kálánimak* or black salt. It is aromatic, agreeable to the taste, and digestive. It is a dark-coloured salt, obtained by dissolving common salt in a solution of *Sájimáti* (crude soda). It contains chloride of sodium, sulphate of soda, caustic soda, and some sulphate of sodium. *Sauvarchala* is not obtainable in the ordinary drug shops of Calcutta. Sometimes a crystaline form of rock-salt is used in Bengal as a substitute for *Sauvarchala*. *Romaka* is the best and purest of

evaporated salts. It is otherwise called *Sákambari* and is obtained from the Sambar lake in Rajputana. The salt water of the lake is allowed to evaporate. The residue or deposit in the vessel assumes the form of clear rhomboidal crystals. It has a pungent taste, and laxative and diuretic virtues besides the ordinary properties of salt. The name *Romaka* is supposed to be derived from a river called *Rumá*. *Audbhida* is produced, as the same implies, from the earth, It is an efflorescence on what are called *reh* lands It contains sulphate of soda with a little chloride of sodium, and is bitter alkaline, pungent, disagreeable in taste. It occurs in abundance in some parts of the Punjab. The soil which produces this salt is utterly unfit for cultivation. *Gutiká*, mentioned by *Susruta* and some latter writers, is a kind of boiled salt. It is so called in consequence of its assuming a hard nodular shape from boiling. *Susruta* describes it as stomachic, laxative, and digestive. *Pángsuja* literally implies obtained from saline dust. Commou salt, manufactured from saline earth, is so named. To these eight varieties if salt mentioned by *Susruta*, should be added *Yavakshára* or impure carbonate of potash, *Sarjjikshára* or impure carbonate of soda, *Sarvakshára* or mixed ashes of several plants, *Narasára* or chloride of ammonia *Soráka* or nitrate of potash , and *Tankana* or borax. There are many medicines which are composed of these salts. They are administered in dyspepsia, indigestion, enlarged spleen, and abdominal tumours.

The varieties of *Ratna*, or precious stones, that enter into the composition of remedial agents are *1*. Hiraka or diamond, *2*. *Garutmat* or emerald, 3. *Pushparága* or topaz *4*. *Mánikya* or ruby, *5*. *Indranila* or sapphire, *6*. *Gomeda* (a yellow gem of the colour of fat), *7*. *Vaidurya* or lapis lazuli, *8*. *Mauktika* or pearls, and *9*. *Vidruma* or corals. They are called *Navaratna* or nine gems. Two inferior Varieties of diamond, called *Rájavarata* and *Vaikránta* are sometimes used as substitutes for pure diamond

Amongst these, diamond, pearls, and corals only are much used. The rest are used rarely. Diamond is purified by enclosing it in a lemon and boiling it in the juice of the leaves of *Vaka* or *Sesbania grandiflora*. It is powdered easily by enclosing it in a paste made of the roots of the cotton plant and the juice of some betel leaves and then roasting it in a pit of fire. The process should be repeated seven times. Another method consists in roasting the diamond by enclosing it in a paste made of horn-shaving. The proeess should be repeated three times.

Pearls are purified by being boiled in the juice of the leaves af *Jayanti* (*Sesbania aculeata*), or of the flowers of *Baka* (*Sesbania grandiflora*) ; and corals by being boiled in a decoction of the three Myrobalans. Both are reduced to powder by being calcined in covered crucibles.

The methods by which the other stones are rendered fit for conversion into medicines are detailed in part II of this work.

As regards vegetables, all parts are used in medicine, *viz.*, roots, bark, pith, exudation, stalk, juice, sprout, cinders, milk, fruit, flower, ashes, oil, thorns, leaves, sheath (as of a bud), bulbous root or tuber, and shoots. Of vegetables sixteen are root-bearlng, and nineteen fruit-bearing.

Of animals the products used in medicine are honey, vaccine secretions (milk), bile, fat, marrow, blood, flesh, excreta, urine, skin, semen, bones, tendons, horns, hoofs, nails, hair, bristles, and the bright pigment called *Rochana*.

Of urine there are eight principal varieties, *viz.*, that of 1. sheep, 2. goat, 3. cow, 4. buffalo, 5. elephant, 6. camel, 7. horse, and 8. ass. The urine of sheep is bitter, cooling. and neutral as regards its action on the bile. The urine of the goat is astringent, sweet, wholesome, and corrects all diseases of Phlegm, Bile, and Wind. The urine of the cow is slightly sweet corrective of disorders, destroys worms, and cures leucoderma. If drunk, it cures itching of the body and is highly beneficial in abdominal dropsy. The urine of the

buffalo cures piles, swellings, and dropsy, and is alkaline and purgative. The urine of the elephant is saltish, and is good for persons having worms and leucoderma, in retention of stools and urine, poisoning, in diseases of the Phlegm, and for piles. The urine of the camel is bitter, and is said to cure asthma, cough and piles. The urine of the horse is bitter and pungent, and is a remedy for leucoderma, carbuncle, and poisoning. The urine of ass cures epilepsy, and insanity.

The varieties of milk are those of 1. sheep, 2. goat, 3. cow, 4. buffalo, 5. camel, 6. elephant, 7. horse, and 8. woman. Almost all varieties of milk are sweet, oily, cooling, glactiphorous, refreshing, nutritious, and aphrodisiac. Milk strengthens memory, body and mind. It promotes vitality ; relieves fatigue, cures asthma and cough, heals hemorrhages caused by disorders of the Bile, and aids the cure of wounds and fractures. It is wholesome unto all living beings, soothes and corrects, all disorders, allays thirst, promotes the appetite and is highly beneficial in cases of weakness and ulcers. It is used in errhines, plasters, and baths.

All material objects have six sorts of tastes, twenty sorts of properties, and two sorts of forces or potencies in them. The tastes are really infinite in number, but six are regarded as principal, the rest being either included in them or are the results of combination. Thus of sweetness there is an infinite variety according only to degree. The same is the case with the five other tastes. The six principal tastes are 1. स्वादु or sweet, 2. अम्ल or sour, 3. लवण or saline, 4. कटुक or acrid or pungent, 5. तिक्त or bitter, and 6. कषाय or astringent. These six tastes, in course of digestion and after digestion. undergo alteration. Thus things that are sweet become sweet. Saline substances also become sweet after digestion. Acids or sours become acids and bitters, acrids, and astrigents become acrids. Thus all substances, after digestion, become sweets, or acids or acrids. In the selection of medicines for the cure of disease, Hindu physicians are guided by the consideration of tastes. In the case of fever, the experience

of both the East and the West has proved that bitters form an unfailing remedy. Why should not the other tastes operate remedial agents in other diseases? Western physicians should stop to consider this. Amongst the six tastes, the sweet, the sour, and the saline check Wind; the astringent, the sweet, and the bitter, check Bile; and the astringent, the acrid or pungent, and the bitter, check Phlegm.

The twenty properties of objects are 1. गुरु (heavy). 2. लघु (light), 3. शीत (cold), 4. उष्ण (hot), 5 स्निग्ध (oily), 6. रूक्ष (dry), 7. मन्द (dull), 8. तीक्ष्ण (keen), 9. स्थिर (immobile or stable), 10. सर (mobile or unstable), 11. मृदु (soft), 12. कठिन (hard), 13. विशद (clear or transparent), 14. पिच्छिल (slimy), 15. खर (rough), 16. मसृण (smooth), 17. स्थूल (gross), 11. सूक्ष्म (subtile), 19. सान्द्र (solid or consistent), and 20. द्रव (liquid or watery). The two forces are 1. आग्नेय (fiery or heating), and 2. सौम्य (lunar or cooling),

Besides the above properties, each medicine has a special action of its own. This special action depends upon that quality whih is superior to the usual properties of taste and force. The ultimate cause of this special action of medi cines is incomprehensible. The consequences of assimilation or habit require to be attended to in the selection of medi-cines. Thus virulent poisons, which are certainly destructive of life, may be taken without any evil consequence by a person who has accustomed himself to their use. Poisons administered as remedical agents in the case of such a person can have little or no effect.

The medicines prepared from the ingredients mentioned above have been variously classified. *Charaka* divides them into fifty classes acording to their action on the different parts of the human organism as alsc according to their cura-tive effects on diseases or on their particular symptoms. The following are these fifty heads.

1. जीवनीय—*Jivaniya*—Medicines which promote longevity.
2. ब्रंहनीय—*Vringhaniya*—Those which promote nutrition and corpulency of the body.

3. लेखनीय or क्षीणकर—*Lekhaniya* or *Kshinakara*—Those which make the body thin or reduce corpulency.
4. भेदनीय or रेचनीय—*Bhedaniya* or *Rechaniya*—Those which are laxative and promote excretions.
5. सन्धानीय—*Sandhániya*—Those which promote the union of fractured parts of the body.
6. दीपनीय—*Dipaniya*—Those which stimulate the digestive fire or increase the appetite.
7. बल्य—*Balya*—Those which are tonics or which increase strength.
8. वर्ण्य—*Varnya*—Those which improve the complexion.
9. कण्ठ्य—*Kanthya*—Those which are expectorants and which improve the voice or cure hoarseness.
10. हृद्य—*Hridya*—Those which promote cheerfulness or relish.
11. तृप्तिघ्न—*Triptighna*—Those which reduce the Phlegm and remove a sense of satiety.
12. अर्शोघ्न—*Arsoghna*—Those which cure Piles.
13. कुष्ठघ्न—*Kushthaghna*—Those which cure Leprosy and other skin diseases.
14. कंडुघ्न—*Kandughna*—Those which cure itchiness.
15. कृमिघ्न—*Krimighna*—Those which cure intestinal worms; anthelmintics or vermifuge.
16. विषघ्न—*Vishaghna*—Those which operate as antidotes to poison.
17. स्तन्यजनन—*Stanyajanana*—Those which promote secretion of milk or are lactiferous in their operation.
18. स्तन्यशोधन—*Stanyasodhana*—Those which improve the quality of the milk.
19. शुक्रजनन—*Sukrajanana*—Those which increase the secretion of the semen.
20. शुक्रशोधन—*Sukrasodhana*—Those which purify the semen.
21. स्नेहोपयोग—*Snehopayoga*—Those which are emollients or which produce smoothness and softness of the skin.
22. स्वेदोपयोग—*Swedopayoga*—Those which are diaphoretics or which produce perspiration.

23. वमनोपयोग—*Vamanopayoga*—Those which are emetics or which produce vomiting.
24. विरेचनोपयोग—*Virechanopayoga*—Those which are purgatives.
25. आस्थापनोपयोग—*Asthápanopayoga*—Those which are used as enemata.
26. अनुवासनोपयोग—*Anuvásanopayoga*—Oily enemata.
27. शिरोविरेचनोपयोग—*Sirovirechanopayoga*—Those which are errhines or cerebral purgatives.
28. छर्द्दिनिग्रहण—*Chhardinigrahana*—Those which stop vomiting.
29. तृष्णानिग्रहण—*Trishnánigrahana*—Those which relieve thirst.
30. हिक्कानिग्रहण—*Hikkánigrahana*—Those which relieve Hiccup.
31. पुरीषसंग्रहणीय—*Purishasangrahaniya*—Those which relieve looseness of the bowels and make the stools consistent.
32. पुरीषविरजनीय—*Purishavirajaniya* – Those which alter or improve the colour of the stools.
33. मूत्रसंग्रहणीय—*Mutrasangrahaniya*—Those which reduce secretion of the urine.
34. मूत्रविरजनीय—*Mutravirajaniya*—Those which alter or improve the colour of the urine.
35. मूत्रविरेचनीय—*Mutravirechaniya*—Those which increase secretion of the urine.
36. कासहर—*Kásahara*—Those which cure Cough.
37. श्वासहर—*Swásahara*—Those which cure Asthma or Difficulty of Breathing.
38. शोथहर—*Sothahara*—Those which cure Anasarca or Dropsical Swellings.
39. ज्वरहर—*Jwarahara*—Those which are febrifuges or cure Fever.
40. श्रमहर—*Sramahara*—Those which relieve fatigue.
41. दाहप्रशमन—*Dáhaprasamana*—Those which relieve heat or burning of the body.
42. शीतप्रशमन—*Sitaprasamana* –Those which relieve the sense of coldness or stop shivering.

43. उदर्द प्रशमन—*Udarddaprasamana*—Those which cure Urticaria.

44. अङ्गमर्द प्रशमन—*Angamarddaprasamana*—Those which relieve pains in the limbs.

45. शूलप्रशमन—*Sulaprasamana*—Those which relieve Colic Pains.

46. शोणितस्थापन—*Sonitasthápana*—Those which are styptics or which stop Hemorrhage.

47. वेदनास्थापन—*Vedanásthápana*—Those which are anodynes or which relieve pain produced by external causes such as wounds, &c.

48. संज्ञास्थापन—*Sanjnasthápana*—Those which restore consciousness.

49. प्रजास्थापन—*Prajásthápana*—Those which cure Barrenness or Sterility.

50. वयःस्थापन—*Vayahsthápana*—Those which prevent the effects of age.

Susruta divides medicines into two principal classes, *viz.*, 1. संशोधन *(Sangsodhana)* or correctives, *i. e.* those which expel from the body everything that should be expelled for preserving or restoring health, such as purgatives, emetics, errhines, &c., and 2 संशमन (*Sangsamana*), or those which reduce or diminish the excitement of Wind, Bile and Phlegm, and restore them to their normal measures. The same author also classifies medicines under thirty-seven heads or groups, named after the first article of each group. The drugs included in each group have some common properties, such as acidity, sweetness. astringency, &c. Many drugs, however. fall under more than one class. *Nighantu* and some latter works adopt a classification that is hardly scientific.

Sárangadhara and other writers describe the action of medicines in detail and classify medicines uuder the following heads :—

1. दीपन—*Dipana*—or medicines which without helping the digestion of undigested food, simply excite the appetite.

2. पाचन—*Páchana*—or medicines which cause the digestion of undigested food, without exciting the appetite Some medicines are both *Dipana* and *Páchana.*

3. अनुलोमन *Anulomana*—or medicines which restore Wind, Bile and Phlegm to their normal course by promoting, if necessary, the discharge of excretions.

4. विरेचक—*Virechaka*—or medicines which operate as purgatives. These are classed under three heads : 1. श्रंसन—*Srangsana*, 2. भेदन—*Bhedana*, and 3. रेचक—*Rechaka.* The first indcludes those medicines which hurry the chyle or materials for digestion without allowing them to be properly digested ; the second, those which promote the discharge of scybalæ and other contents of the intestines without dissolving or liquifying them ; the third, those which promote the discharge of both the digested and the undigested contents of the intestines after dissolving or liquifying them. The last is subdivided into three classes, *viz.*, 1. मृदु—*Mridu* or mild, 2. मध्यम—*Madhyama* or intermediate, and 3. क्रूर—*Krura* or severe, *i. e.* drastic.

5. वमन—*Vamana* or emetics, *i. e.* medicines, which expel, through the mouth, Bile, Mucus, and other Contents of the Stomach.

6. छेदन—*Chhedana* or medicines which forcibily cut off or remove adherent Phlegm and other humours and promote their discharge from the body. Emetics, expectorants, errhines, &c. all fall under this class. Black pepper and alkaline ashes are examples.

7. लेखन—*Lekhana* or attenuants that gradually clear the body of deranged constituents and thus attenuate or thin the body. Honey, barley, warm water, &c., are examples.

8. स्वेदन—*Swedana* or medicines which promote the secretion of perspiration.

9. मूत्रल—*Mutrala* or those which promote the secretion of urine.

10. स्तन्यजनन—*Stanyajanana* or those which promote the secretion of milk.

11. प्रमाथि—*Pramâthi* or medicines which expel collected secretions from their respective places. *Vacha* (*Acorus Calamus*) is an example of this class.

12. ग्राहि—*Grâhi* or inspissants are those medicines which dry the fluids of the dody. They are stomachic, digestive, and heating, and hence their operation in the direction indicated.

13. स्तम्भन—*Stambhana* or constipators are those medicines which increase the Wind and cause the secretions to be retained. They are drying, astringent, and cooling ; hence their operation in the direction indicated.

14. अभिष्यन्दि—*Abhishyandi* or medicines and other articles which being emollient and heavy, cause a retention of the secretions and bring about a heaviness and fulness of the body. Curds are named under this class.

15. बल्य—*Balya* or tonics are those medicines which increase strength

16. ब्रंहण—*Vringhana* or medicines which promote nutrition and corpulency of the body.

17. वाजीकरण—*Vájikarana* or aphrodisiacs, *i. e.*, medicines which increase the virile power, (Literally, medicines which invest men with the virile power of stallions.)

18. विष—*Visha* or poisons. They are regarded as possessed of five properties. 1. व्यवायि (*Vyaváyi*) or capable of affecting the entire system, such as opium, hemp. &c., 2. सूक्ष्म (*Sukshma*) or capable of penetrating the minutest nerves of the body ; 3. विकाशि (*Vikási*) or capable of drying the humours, depressing the organism, and causing a relaxation of the joints ; आग्नेय (*Agneya*) or capable of heating or stimulating the system ; and 5. मदावह (*Madávaha*) or capable of robbing consciousnes. Taken in large doses, poisions destroy life ; but in small or judicious doses, their

action is beneficial, for they restore health and cure many dangerous diseases. Amongst poisons, nine are regarded virulent, and seven mild. The virulent poisons are 1. वत्सनाभ (*Vatsanábha*), 2. हारिद्र (*Haridra*), 3. शक्तु (*Saktu*), 4. प्रदीपन (*Pradípana*), 5. सौराष्ट्रिक (*Saurásháshtrika*), 6. शृङ्गी (*Sringi*), कालकूट (*Kálkuta*), 8. हलाहल *Haláhala*), and 9. ब्रह्मपुत्र (*Brahmaputra*). The mild poisons are 1. अहिफेन (opium), 2. गुञ्जा (seeds of *Abrus precatorius*), 3. धुस्तुर (*Datura fastuosa*), 4. करवीर मूल (the roots of *Nerium odorum*), 5. लाङ्गलिका (*Gloriosa superba*),6. अर्क (the milky juice of *Calatropis gigantea*), and 7. स्नुही (the milky juice of *Euphorbia nerifolia*). The mineral poisons are white arsenic and orpiment. Among animal poisons. only that of snakes is used for medicinal purposes.

SECTION III.

FORMS OF HINDU MEDICINES AND METHODS OF THEIR PREPARATION.

The forms in which Hindu Medicines occur or are administered are principally 1. स्वरस (*Swarasa*), 2. कल्क (*Kalka*), 3. क्वाथ (*Kwátha*), 4. फाण्ट (*Phánta*), 5. शीत-कषाय (*Sita-kasháya*), 6. पानीय (*Pániya*), 7. प्रमस्था (*Pramasthyá*), 8. क्षीरपाक (*Khirapáka*), 9. मन्थ (*Montha*), 10. यवागू (*Yavágu*), 11. अवलेह (*Avaleha*), 12. चूर्ण (*Churna*), 13. वटिका (*Batiká*), 14. गुड़िका (*Guriká*), 15. मोदक (*Modaka*), 16. खण्डपाक (*Khandapáka*), 17. भावना (*Bhávaná*), 18. पुटपाक (*Putapáka*), 19. सन्धानवर्ग (*Sandhánavarga*), 20. काञ्जिक (*Kánjika*), 21. द्रावक (*Drávaká*), 22. स्वल्पद्रावक (*Swalpadrávaka*), 23. शङ्खद्रावक (*Sankhadrávaka*), 24. आसवारिष्ट (*Ásavárishta*), 25. घृत (*Ghrita*), and 26. तैल (*Taila*). Some of these, as *Bhávaná*,

Putapáka, &c., &c., indicate both the processes of preparation and the result of those processes.

By *Swarasa* is meant the expressed juice of medicinal plants and fruits, &c. It is prepared by pounding fresh plants and fruits, &c., in a mortar and then pressing out the juice thereof. The expressed juice is then stained through a piece of cloth.

By *Kalká* is meant paste. It is prepared by grinding dry or fresh vegetable substances, on a stone with a muller, into a paste, adding water, if necessary.

Kwátha means decoctions. The drugs should first be cut into small pieces, or pounded, if necessary. These should then be boiled over a slow fire. One part of the vegetable substances should be boiled in sixteen parts of water till only a fourth of the water remains in the vessel. The liquid should then be strained through a piece of cloth. When decoctions are made of dry substances, eight parts of water may be used. Decoctions are administered by adding to them salt, honey, sugar, treacle, alkaline, ashes, ghee, oil, or medicinal powders as the case may require.

By *Phánta* is meant infusions. These are prepared by steeping, for twelve hours in the night, powdered drugs in eight parts of hot water. These are administered in the same way as decoctions.

Sita-kasháya means cold infusions. These are prepared by steeping powdered drugs in cold water. Six parts of water are needed for one part of drugs. The steeping should continue for the whole night. The liquid should be strained in the morning.

Pániya is a weak form of decoction. One part of the medicinal substances should be boiled in thirty-two parts of water till the water is reduced to half its measure. It is given for allaying thirst in particular diseases.

Pramathyá is a kind of decoction. The drugs are first grinded into a pulp which is boiled in eight parts of water till the liquid is reduced to a fourth of its measure. It is administered with the addition of honey.

Kshirapáka means decoction in milk. One part of the medicines is boiled in eight parts of milk with the addition of thirty-two parts of water. The boiling is continued till the water evaporates and the milk alone is left in the vessel. It is then strained through a piece of cloth.

Mantha means an emulsion of drugs in fine powder with four parts of cold water.

Yavágu is of two kinds, *viz.*, *Kalkasádhya* and *Kwáthasádhya.* Medicines are sometimes added to powdered rice, wheat, barley, &c. and boiled in water, the proportion being one part of solids to six parts of water. Gruel thus prepared with the pulp or paste of medicinal substances is called *Kalkasádhya Yavágu.* Gruel prepared with a decoction of medicinal substances is *Kwáthasádhya Yavágu.*

By *Avaleha* is meant extract. Decoctions are boiled down to a thick consistence. When properly made, it does not readily dissolve in water. It can be drawn out into wires and will receive impressions of coins or seals. *Avaleha* is administered with the addition of honey, sugar, powders, decoctions, &c.

By *Churna* is meant powders. These are prepared by pounding dry medicinal substances with a pestle and mortar. The pounded substance is strained through a piece of cloth.

Batiká means pills. These are prepared by first making a decoction of medicinal substances and then boiling it down to a thick consistence, and adding some powders of drugs or innocuous articles such as red ochre, &c., as also treacle, sugar, or honey.

Guriká implies large pills or boluses the method of preparation being the same as that of *Batiká.*

Modaka implies a bolus larger than *Guriká.* Medicinal substances reduced to powder are added to cold syrup and stirred with it till the two are properly or uniformly mixed. It should be noted that no boiling is required in this preparation. Syrup should be made with sugar and water, or sugar and the decoction of some drug.

Khandapáka means confections. These are made by adding powdered medicinal substances to syrup, and gently stirring it over a slow fire till the mixture becomes uniform and intimate and is reduced to proper consistance. Honey is usually added to confections.

Bhávaná implies the macer ation of medicinal powders in fluid substances. Powders of drugs, particularly, minerals, are soaked in diverse kinds of fluids such as the expressed juice of plants, decoctions, infusions, &c. These are then dried in the sun. A single operation takes four and twenty hours. It should be repeated several times, the fluid used each time may be the same, or of different kinds. The object, of course, of the process is to obtain the active principle of the drugs subjected to it.

Putapáka means, as the name implies, cooking within a closed cover made of clay. Drugs are first reduced to a paste. This paste is enclosed within leaves of either *Engenia Jambolana*, or *Ficus Bengalensis*, tied round with a string or fibers of some sort. The leaves are covered with a layer of clay from one-half to one inch in thickness. The whole is then burnt in a fire made of dried cowdung collected from the fields. When the case assumes a brick-red colour, it should be withdrawn from the fire and broken open. The juice should then be expressed of the roasted drug. This juice is administered with the addition of honey, sugar, or other ingredients. Sometimes the roasted drug itself is given in powder or pill.

Sandhánavarga:implies medicines that are the products of acetous fermentation.

Kánjika is a sour liquid, with a vinous smell, produced from the acetous fermentation of powdered paddy and other grains. About two seers of powdered paddy are steeped in eight seers of water in a covered earthen vessel for fifteen days, when fermentation sets in. It is a clear, limpid fluid, used for various purposes. It forms a cooling drink in fever. If mustard seeds, or the seeds of the garden radish, be used

instead of paddy, the product is called *Sintáki*. If barley husked, be first boiled and then steeped in water, the liquid is called *Sauvirá*. If the husks of the fried seeds of *Phaseolus Roxburghii* be boiled together with barley and then steeped in water, fermentation sets in and the resulting product is called *Tushámvu*. If boiled rice alone be used, the resulting fluid is known by the name of *Arnála*.

Drávaka are distilled mineral acids. A number of mineral substances or salts are heated in a covered vessel with a tube joined to it, called a retort. The distilled fluid is collected in a vessel of glass. If a shell or cowrie is dissolved when thrown into it, the preparation is regarded as well made. There are two varieties of *Drávaka*, called *Swalpadrávaka* and *Sankhadrávaka*.

Swalpa-drávaka is prepared in the following way. Take eight tolás of each of those, *viz.*, alum, borax, chloride of ammonium, sulphide of antimony, impure carbonates of potash and soda, called *Yava-kshára* and *Sarjji-kshára*, and rock-salt ; six tolás of nitre, and four tolás of orpiment : these ingredients are to be powdered and mixed together ; they should then be repeatedly rubbed with lemon juice, and then dried in the sun. The mixture should then be distilled over a fire by using a retort. The distilled product cures spleen, dyspepsia, and other diseases. The dose is two drops.

Sankhadrávaka is prepared in the following way. Take thirtytwo tolás of sulphate of iron, sixteen tolás of rock-salt, sixteen tolás of alum, and one hundred and twentyeight tolás of nitre. These should be powdered and mixed together and then distilled over the fire from a glass retort. The dose is twelve minims. The tongue should be rubbed with ghee before taking this medicine. The teeth also should not be permitted to be touched by it,

Asavárishta implies medicated spirituous liquors. These are prepared with honey, treacle, and various medicinal substances. The usual proportion of the ingredients is thirtytwo

seers of water, twelve seers and a half of treacle, six seers and a quarter of honey, and one seer and a quarter of medicinal substances in powder or decoction. The ingredients are placed in earthen vessels and allowed to ferment. When raw vegetables are used, the resulting liquid is called *Á'sava*, meaning fermented wines. When decoctions are used, the fermented product is called *Arishta*. The fact is, these preparations operate as wines and possess also the virtues of the drugs which have entered into their composition. They are stimulants. As such, they are heating. They have, again, stomachic properties and are easily digestible. They promote strength of body and mind, enkindle the digestive fire, cure insomnia, grief, and disgust for food, and produce cheerfulness and joy. Of both *Á'savas* and *Arishtas* there are various kinds. Four and eighty kinds of *Á'savas* or distilled spirits are mentioned by *Charaka*. Paddy, fruits, roots, pith flowers, stalks, leaves, and barks are the eight sources from which they are manufactured. By combining these in various proportions, infinite varieties may be produced ; but only four and eighty kinds are regarded as fit for medicinal use. Six are prepared from paddy ; six and twenty from fruits ; eleven from roots ; twenty from piths ; ten from flowers ; two from leaves ; four from stems ; four from barks ; and one from sugar. (*Vide Charaka*, Lesson XXV, called *Yajjah-Purushiyam*, of *Sutrasthána*.)

Ghritas are medicated clarified butter. It should be noted that the butter of only vaccine milk should be taken. It should not, again, be new. Indeed, it should be at least one year old. There are many varieties of *Ghritas*. These are used extensively by physicians. For the most part they are for internal administration. The method of preparation chiefly consists in boiling clarified butter with water, or milk, on the decoctions or the expressed juice of vegetable drugs, or with the paste or powder of such drugs obtained by pounding. The usual proportion of the ingredients is this : vegetable drugs in paste, one part ; clarified butter, four

parts ; and water, sixteen parts. When liquids thicker than water, such as decoctions or expressed juices, are used, the measure of the solids or the paste is reduced from a fourth to one-sixth or even one-eighth of the measure of clarified butter. Regarding the process of boiling, a few simple rules are observed. The clarified butter is first heated on a fire with the object of causing all watery particles in it to evaporate. It is then purified by adding a little turmeric juice to it. Then the paste of the drugs, and water, or other liquids are added to it. These are all boiled together, till the measure of water evaporates and the measure of ghee only is left. The vessel used for boiling should be of earth, or copper, or iron. The residue in the vessel should be strained through a piece of new cloth. It then becomes fit for use. It is administered with honey, or sugar, or with both. Sometimes the juice of *Citrus medica*, or that of pomegranates, is added. It should be noted that in the preparation of medicated *ghritas* the object kept in view is to thoroughly imbue the clarified butter with the active principles of the drugs used. The boiling, it should be added, may be *mridu* or mild, *madhyama* or intermediate, or *kshara* meaning hard or overdone. Hardboiled *ghritas* are generally used for external administration. Intermediates are used for internal administration. Mild once are for use as errhines. They are some times administered in the form of pills.

Oils are prepared almost after the same manner as *ghritas*. It should be noted that the oil of sesame seeds is used, unless otherwise directed. The oil should first be heated in order that any water that may be in it may evaporate. It should then be purified by steeping in it, for four and twenty hours the following drugs ; the plant called madder (of the genus *Rubia*), turmeric, the wood of Lodhra (*Symplocos recemosus*), *Mustaka* (tubers of *Cyperus rotundus*), Nalikâ (a well-known bark of this name), the three myrobalans (*viz. Chebulic*, *Emblic* and *Belleric*), the roots of Bálá (*Pavonia odorata*), and shoots of *Ketaki* (*Pandanus odoratissimus*). The mea-

sure of madder should be about one-sixteenth of the oil in weight, and that of each of the rest should be one sixty-fourth. These articles are all reduced to powder before steeping them. Water should then be added of the same measure as the oil. The compound should then be boiled, till the water evaporates and the measure of oil only remains. The boiled product should next be strained through a piece of clean cloth. To it vegetable drugs are then added in the form of paste or decoctions as in the case of *ghritas*. Water is again added, and the compound again boiled till the watery portion evaporating, the measure of oil only remains in the vessel. As in the case of *ghritas*, the vessel should be one of earth, or copper, or iron. The boiled product, when cooled, is again strained through a piece of clean cloth. The residue, separated from all solid particles, is fit for use as medicine. The oil is sometimes subjected to a further process for rendering it fragrant or of an agreeable smell. This process is called *Gandhapáka*. It consists of boiling the oil with several, aromatic substances such as cardamoms, cinnamon, cloves, saffron, *Tejapatra* (leaves of *Cinnamomum Tamala*), white sandal-wood, the wood of aloes, the roots of *Jatámángsi* (*Nardostachys Jatámángsi*), *Sati* (*Curcuma Zerumbet*), *Mustaka* (tubers of *Cyperus rotundus*), *Gandhavirajá* (resin of *Pinus longifolia*), the roots of long pepper, the roots of *Ushira* (*Andropogon muricatum*), *Nakhi* (*Unguis odoratus*), the pouch of the civet cat, camphor, *Saileya* (*Permalia perlata*), the roots of *Kustha* (*Aplotazis auriculata*), and many others. As many of these should be given as are available. One tolá of each of these articles (or of as many of them as may be available) should be mixed with 4 seers of oil. Of camphor 4 tolás should be taken. The aromatic ingredients should be reduced to paste and boiled with the oil, adding water equal to the measure of the oil. The boiling should go on till the water evaporates and the measure of the oil only remains in the vessel. As regards camphor, musk, *nakhi* &c. these, without being boiled with the oil, are only added to it.

Besides the oil of sesame, two other kinds of oil are used for medicinal purposes. They are castor oil and mustard oil. The measures of oil, vegetable drugs, and liquids used are the same as in the case of seasame oil ; only the processes of purifying them are different. Castor oil is purified by boiling it with madder, *Mustaka* (tubers of *Cyperus rotundus*), coriander seeds, the three Myrobalans, leaves of *Jayanti* (*Sesbania aculeata*), *Hrivera* (*Pavonia odorata*), wild dates, red buds of *Vata* (*Ficus indica*), turmeric, wood of *Dáruharidrá* (*Berberis Asiatica*), the bark called *Naliká*, ginger, and the sprouts of *Ketaki* (*Pandanus odoratissimus*). Half a tolá of each of these should be taken, and reduced to paste, and boiled with 4 seers of oil, adding as much whey and *Kánjika*. The boiling should go on till the measure of whey and *Kánjika* evaporates, leaving that of the oil only in the vessel The oil should then be strained through a piece of clean cloth for separating it from all solid particles. After purification it should be subjected to the same processes as the oil of sesame for imbuing it with the active principles of the drugs directed to be used in this connection. Mustard oil is purified by boiling it with *Embelic* and *Belleric Myrobalans*, turmeric, *Mustaka* (tubers of *Cyperus rotundus*), bark of the roots of *Vilwa* (*Ægle Marmelos*), bark of pomegranate, flowers of *Nágakesara* (*Mesua ferrea*), *Krishnajiraka* (the seeds of *Nigella sativum*), roots of Bálá (*Pavonia odorata*), and the bark called *Naliká*. Two tolás of each of these should be taken (only of madder four tolás is the measure laid down) and boiled with 4 seers of oil, adding 16 seers of water. The boiling should go on till the measure of water evaporates. Straining the product, it should then be boiled with medicinal substances whose active principles are to be taken and imbued with oil.

SECTION IV.

THE MODES OF ADMINISTERING HINDU MEDICINES.

Besides being administered internally, medicines of the Hindu Pharmacopœia are applied in diverse other ways. These are 1. बस्तिकर्म (*Vastikarama*) or injection into the rectum, the urethra, and the female organ ; वर्ती (*Varti*) or sticks or suppositories inserted into the rectum and the female organ ; 3. नस्य (*Nasya*) or snuffs for inhalation ; 4. धूमपान (*Dhumapána*) or inhalation of smoke by the nose or the mouth ; 5. धूपण (*Dhupana*) or fumigation ; 6. कवल (*Kavala*) or gargles 7. शिरोवस्ति (*Sirovasti*) or application to the head ; 8. नेत्रकर्म (*Netrakarma*) or application to the eyes as collyria and in other forms ; 9. प्रलेप (*Pralepa*) or application to the skin in the form of plasters ; 10. प्रदेह (*Pradeha*) or application to the skin as poultices ; 11. स्वेदन (*Swedana*) or application of heat to the skin ; 12. अभ्यङ्ग (*Avyanga*) or rubbing of oils on the body ; and 13. क्षार कर्म (*Kshárakarma*) or application of caustics.

Vastikarma or injections into the rectum, &c., are made by means of a tube from six to eight inches long, with a leathern bag attached to one of its ends. The fluid to be injected is placed within the bag, and the tube is inserted into the rectum. The bag being pressed, the matter within it runs into the anal canal. Generally, the bag is made of the bladder of a bull, or a goat, or some such animal. Injections into the urethra and the female organ are made in the same way. Sometimes when the enemata happen to be a paste, it is inserted with the aid of fingers and rags.

Varti or suppositories are generally made of the size of the thumb or the middle finger. Smearing them with clarified butter, they are gently inserted into the rectum, or the female organ. Sometimes, instead of sticks, soft cotton pads,

imbued with the medicines prescribed, are inserted into the female organ.

Nasya are medicated substances which are administered as snuffs. They are divided into two principal classes, *viz.*, *Sirovirechana* or cerebral purgatives, and *Vringhana* or oils. The former relieves cerebral congestion by causing a flow of secretions. The latter cools the head and alleviates ailments of the neck and the chest. *Sirovirechanas* are of two kinds : 1. *Avapiras* which consist of either the expressed juice of pungent drugs that are poured, drop by drop, into the nose or of powders which are blown into the nose with a tube. By both these means discharges from the nose are caused and the head is cleared ; and 2. *Pradhamana* which consists of medicated oils. These, again, are of two varieties, *viz*, *Marsha* and *Pratimarsha*. When oil, of the measure of a drachm, is poured into the nose with a spoon or small cup, it is called *Marsha* ;when a few drops only are poured with the direction that the patient should snuff them up vigorously till the oil reaches the throat and then expectorate it up without swallowing it, it is called *Pratimarsha*.

Dhumapâna literally means *drinking of smoke*. Hollow sticks are made of medicinal substances. They are lighted at one end, and their smoke is inhaled by the mouth or the nose, through a metalic or wooden tube. The sticks are prepared by smearing a reed with the paste of the medicinal substances directed to be used, drying it in the shade, and then taking out the reed. The hollow tube of dried medicinal paste is laved with clarified butter before one of its ends is lighted. The lighted end is inserted into the metallic or the wooden tube and the smoke is inhaled through the other end. The smoke inhaled through the nose should be exhaled through the mouth.

Dhupana or fumigations. The sticks are made in the same way as in the case of inhalations. They are lighted and placed in an earthen vessel having a lid that covers it hermetically. A small hole is made in the lid and a tube is

inserted into it. the other end of the tube is directed towards the part that is to be fumigated. The smoke of the burning stick, issuing out of the tube spreads over the affected part Sometimes medicinal and fragrant substances are burnt in the sick-room for removing disagreeable smell.

Kavala is gargle. It is generally taken warm. Sometimes solid or semi-solid substances are kept within the mouth till they cause discharges from the nose or the eyes.

Sirovasti means application of oil to the head. This is done in four different ways. The first consists of tying a piece of thick leather all round the head. The leather should be at least three inches in breadth. The lower margin should be attached to the skin by means of a paste of the pulse called *Phaseolus radiatus*. Into the hollow made all round the head by means of the leather thus attached, medicated oils are poured and kept for some hours. Violent headaches are relieved by this method. The second method consists in pouring oil on the head. This is called *Parishek a*. The third method, called *Pichu*, consists in applying cotton soaked in oil. The fourth, called *Avyanga*, consists in repeatedly rubbing oils on the head with the aid of the fingers and the palms.

Netrakarma implies the application of diverse kinds of drugs into the eyes. When drops are poured into them the process s called *Aschotana*. A poultice enclosed within a piece of cloth and applied over the lids is called *Pinda*. Paste applied to the lids is known by the name of *Viddlaka*. Drugs applied to the margin of the lids or to the conjunctiva are called *Anjana* or collyria. Collyria may consist of powders, or liquids, or sticks, or pills. Sticks and pills should be rubbed with water into thin paste. Collyria are applied either with the finger or with a metallic probe made of lead.

Pralepa implies plasters applied moist and cold to the skin.

Pradeha means poultices applied moist and hot to the skin.

Swedana consists in the application of heat to the skin for inducing perspiration. *Charaka* mentions thirteen kinds of

Swedana viz, 1. *Sankara* 2. *Prastara* 3. *Nádi*, 4. *Parisheka*, 5. *Avagáhana*, 6. *Jentáka*, 7. *Asmaghana*, 8. *Karshu*, 9. *Kuti*, 10. *Bhu*, 11. *Kumbhi*, 12. *Kupa*, and 13. *Holáka*.

When *Sweda* is applied by means of pounded drugs placed within a piece of cloth and heated on a fire, it is called *Sankara*.

When it is applied to a person after rubbing him with oil and making him lie down on a stone, or a silken cloth, or a woollen blanket or on a bed made of the leaves of certain plants, and when the instrument of application is a loose ball made of certain kinds of paddy or of *Vesavára*, or of certain kinds of frumenty, it is called *Prastara-sweda*.

Nári-sweda is administered in the following way : the vegetable drugs as also the flesh, &c., of certain animals and birds are mixed together with certain acids and salts and oils, and certain varieties of urine and milk. These should be boiled in a covered vessel. The vapour should be conducted through a tube having two or three bends, made of *Saccharum Sara*, bamboo, or some other plant, and applied to the body, previously rubbed with oil, of the patient. In consequence of the bends of the tube, the force of the vapour is broken and its heat becomes bearable.

Parisheka-sweda is administered in a similar way. Decoctions are prepared of certain vegetables that are known to have the virtue of alleviating the wind. While still warm, they should be gently sprinkled over the body previously rubbed with oil and then covered with a piece of cloth.

Avagáha consists in causing the patient to bathe in a tub or trough of warm water into which has been poured the decoction of certain drugs capable of alleviating the wind. The decoction should be mixed with milk, oil ghee and the broth of the flesh of certain animals.

Jentáka-sweda consists in causing the patient, previously rubbed with oil and covered with a piece of cloth, to enter a close chamber properly heated with the fire of certain kinds wood. Elaborate instructions are laid

down about the ground on which the chamber should be erected.

Asmaghan.i-sweda consists in causing the patient to lie down on a piece of large stone heated by means of a fire ignited upon it. The fire should be swept off and the stone washed with warm water. The patient should be rubbed with oils and covered with skin or blanket or woolen cloth.

Karshu-sweda consists in causing the patient to lie down on a bed sread upon a hole heated with burning but smoke less charcoal. The form of the hole should be like a *Karshu* ; that is, its stomach should be large or spacious, and mouth narrow.

Kuti-sweda consists in causing the patient to lie down within a small chamber having window or opening. The chamber should be made of earth and the walls plasterd with *Kushtha* (*Aplotaxis auriculata*), and certain other plants pounded together. Around and over the chamber should be placed earthen vessels containing smokeless fire. The patient's body should be rubbed with oil before he enters the chamber.

Bhu-sweda is administered by a process similar to that in *Asmaghana*. A spacious ground, perfectly level and unexposed to the wind, should be selected.

Kumbhi-sweda consists in placing a seat over the mouth of a jar containing decoctions of certain drugs. The jar should be burried upto its mouth. Into the decoction heated balls of iron of stones should be thrown. When vapours begin to rise, the patient should be made to occupy the seat over the jar embeded in earth.

Kupa-sweda consists in digging a pit or well in a spot that is unexposed to the wind. The pit should be filled with the dried dung of elephant, horse, cow, ass, mule, and camel. This should be set on fire. When the fire becomes smokeless a bedstead with a bed upon it should be placed upon the mouth of the pit, and the patient, after being rubbed with oil, should lie down upon it.

Holáka-sweda is administered in the following way : dried dung of the animals named before should be collected in a circular or round heap. Fire should bet set to it. When the dung has been burnt off and reduced to a smokeless fire a bedstead with a bed upon it should be placed over the fire The patient, well rubbed with oil, should lie down on the bed

Besides these special methods, *Charaka* mentions ten others *viz.*, physical exercise, the shelter of a warm chamber, the wearing of thick and warm clothing, hunger, copious drinking, fear, anger, plasters or unguents, battle and sunshine. These also serve as means of *swedana.*

Avyanga consists in rubbing the body of the patient with diverse kinds of medicated oils.

Kshára-karma consists of caustic applications. Hindu physicians prefer caustics to the lancet for opening abscesses. The ashes of many plants are used for the preparation o caustics. They are principally :—

अपामार्ग—*Achyranthes aspera.*
अर्क——*Calotropis gigantea.*
अश्वकर्ण--*Shorea robusta.*
आरग्वध—*Cassia fistula.*
आस्फोता—*Vallaris dichotoma.*
कदलि—-*Musa sapienta.*
करञ्ज——*Pongamia glabra.*
करवीर—-*Nerium odorum.*
कुटज——*Holarrhena antidyenterica.*
कोषातकी—*Luffa pentandra.*
गाम्भारी—-*Gmelina arborea.*
गुञ्जा—-—*Abrus precatorious.*
चित्रक——*Plumbago zeylanica.*
देवदारु—--*Cedrus deodara.*
पलाश——*Butea frondosa.*
पाटला——*Stereospermum snaveolens.*
पारिभद्र—-*Erythrina Indica.*
पुत्रिञ्ज——*Cœsalpina bonducella.*
लोध्र———*Symplocos racemosa.*

বাসক——*Justicia Adhatoda.*
বিভিতক—*Terminalia.*
সপ্তপর্ণি—*Alstonia scholaris.*
স্নুহি—*Euphorbia nerrifolia.*

The stems, leaves and roots of these plants are first cut into small pieces, dried in the sun and burnt in a pit. The ashes are then taken out and boiled in water six times their weight. The product is then strained, and again boiled with the powder of burnt conch shells. The boiling should go on until the substances become consistent. Shell-lime is added. Sometimes orpiment and realgar also are mixed.

SECTION V.

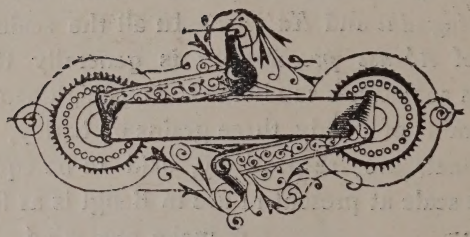
WEIGHTS AND MEASURES.

In ancient times the scales of weights and measures differed in different parts of India. Four separate scales are mentioned by modern compilers. These are *Cháraka*, *Sausrutra*, *Mágadhi* and *Kálinga*. In all the scales, *Gunjá* or a seed of *Abruss precatorious* is generally the lowest weight. It is sometimes subdivided. Thus eighteen mustard seeds, four grains of paddy, three grains of barley, and two grains of wheat, are, respectively, said to be equal to one *Gunjá*. The scale at present in use in Bengl is as follows :—

6 *Gunjás*	...	make one	*A'ná*
2 *A'nas* (or 12 *Gunjás*)	...	„ „	*Máshá*
8 *Máshás* (or 16 *A'nás*)	...	„ „	*Tolá*
2 *Tolás* ...	...	„ „	*Karsha*
4 *Karshas* (or 8 *Tolás*)	...	„ „	*Pala*
4 *Palas* ...	...	„ „	*Kurava*
8 *Palas* (or 64 *Tolás*)	...	„ „	*Seer* or *Saráva*
2 *Seers* ...	...	„ „	*Prastha*
8 *Seers* ..	...	„ „	*Adhaka or Pátra*
32 *Seers* (or 4 *Adhakas*)	...	„ „	*Drona*
100 *Palas* (or 12½ *Seers*)	...	„ „	*Tulá*

It should be noted that liquids, like solids, are measured by weights.

There is one peculiarity about liquid measures which should be noticed. When one *Prastha* or more of a liquid is directed to be used in the preparation of a medicine, double the quantity is actually taken. Thus if it is stated in any text that of solid drugs take one seer, of oil take two seers, of milk take three seers, and of water take four seers, the measures to be actually taken are one seer of solids, four seers of oil, six seers of milk, and eight seers of water. For measures below a *Prastha* or two seers, the quantities of liquid are not doubled.



THE

AYURVEDIC SYSTEM OF MEDICINE.

PART I.

HEALTH.

"He who duly observes the regulations laid down about the preservation of health, succeeds in living for more than a century."—Charaka.

End of Medical Science.

THE high end of Medical Science is the preservation of health. It is attained by two ways. The first is by conquering disease when it invades the body; the second is by observing such rules as keep away disease. The discovery of these rules is generally regarded as more important than the study of disease and of the means of cure. By health is understood the enjoyment of the period supposed to be allotted to man in perfect ease, that is, with cheerfulness and strength and unchanged complexion and the rest. The rules in respect of food and exercise, by observing which a person succeeds in keeping his health, constitute that branch of Medical Science which is known by the name of Hygiene. Health is certainly a very desirable possession, for upon it depends the proper performance of every act needed for this life and the life to come. If health be absent, all exertion becomes painful that has for its object the acquisition of knowledge and wealth and fame, in fact, the fulfilment of every legitimate desire. Those observances and sacrifices, again, which lead

to felicity in the life to come, become impossible in the absence of health. It has been said that if a person possesses all the advantages of life, such as palaces and parks and beautiful gardens and large estates and loving children and relatives, but is bereft of health, his condition is infinitely more miserable than that of one who while bereft of these is in possession of health. Led by such considerations, the authors of ancient Indian Medical Treatises gave prominence to the subject of health. Their works begin with instructions in respect of those rules by the due observance of which the inestimable boon of health may be within every one's reach. As this work professes to be a repertory of those ancient treatises, it is desirable that the rules relating to the preservation of health should, in brief, be first laid down.

Healthy persons and their practices.

Those persons who are in the enjoyment of health, that is, they in whose constitutions the three forces or conditions, called wind, bile and phlegm, are in harmony, and who possess the eight constituent elements, *viz.*, the fluids, blood, flesh, fat, bones, marrow, vital seed, and the vital fluid called *Ojas*, in a normal measure, and whose urine, stools, perspiration, and other secretions do not exceed the measure that is proper, should rise from bed at early dawn, *i. e.*, about an hour and a half before sunrise. They should then answer the calls of nature ; and wash their teeth and mouth, sitting with face towards the east or the north. They should wash their teeth, using as tooth-brush sticks of Karanja (Galedupa indica.), or Karavira (Nerium odorum), or Akanda (Calatropis gigantea) or Málati (Echites caryophyllata), or Arjuna (Pentaptera Arjuna), or Pitasálá (Pentaptera tomentosa), or Khadira (Acacia mimosa), or of any other tree or plant that is pungent or astringent in taste, taking care to first chew one of its ends repeatedly till it assumes the form of a soft brush. They should perform the operation in such a way as not to hurt the gums or draw blood therefrom. They should next clean the tongue with a hook made of

gold or silver or copper or lead or brass. The edge of the instrument must not be sharp. Thus washed, the mouth becomes freed from every kind of fœtid smell and, as the result thereof, a relish arises for food. Those who are suffering from dyspepsia, or indigestion, nausea, asthma, consumption, fever, abnormal thirst, sores in the mouth, or diseases of the chest, the eye, the head, and the ear, should never use tooth-sticks. They should use powdered chalk or charcoal or burnt earth, or burnt cow-dung. One should wash one's mouth in the afternoon also as in the morning.

Physical Exercise.

The process of washing being over, one should undergo physical exercise in the proper measure. That is regarded as the proper measure which brings on drops of perspiration on the forehead accompanied by partially quick and heavy breathing. In other seasons than winter and spring, the measure of exercise should be even less than this, for excess in this direction may lead to such diseases as abnormal thirst, waste, shortness of breath, palpitation of the heart, bilious hemorrhage, consumption, fever, and irritability of the stomach accompanied by vomiting, &c. Physical exercise, indulged in proper measure, brings about a lightness of the limbs, capacity to bear fatigue and pain, keenness and strength of the digestive fire, loss of fat, and symmetry of shape. Children, those that are aged, and those that are suffering from excitement of wind, or bile, or indigestion, should not indulge in physical exercises. After exercise the body should be gently rubbed, inasmuch as this dispels fatigue and restores ease to all the limbs.

Rules about the use of Oil.

After fatigue has been perfectly dispelled, one should bathe, having first rubbed the whole of the body with oil, particularly the head, the soles of the feet, and the orifices of the ears. The use of oil makes the body firm, enhances its growth, imparts to it the capacity to endure fatigue and pain, renders the skin agreeable to the touch, and improves the complex-

ion; further, it keeps off decrepitude, dispels fatigue, checks all disorders brought about by vitiated wind, and promotes longevity. Oil, rubbed on the head, prevents baldness or alopecia, canities or premature whiteness of the hair, as also its decay or falling away. It strengthens the head and forehead and the roots of the hair, promotes the growth of hair, and gives it a fine dark colour. All the organs of the person who rubs oil on the head become cheerful, and sound sleep visits him at night. By rubbing oil on the soles of the feet, their roughness and dryness are dispelled, and sensitiveness kept unimpaired. The other salutary effects of this practice are freedom from restlessness, increase of strength, delicacy of all the limbs, and vigorous vision. The soles are protected from ugly cracks, and the person himself from liability to sciatica, and other forms of contraction of muscles due to excitement or vitiation of the wind. By rubbing oil in the orifices of the ears, deafness is prevented, as also wry neck and dislocation of the cheekbone and other disorders of the face and head which are due to excitement of the wind. The rubbing of oil on every part of the body is highly necessary. The body, in consequence of this, becomes strong and capable of action. Its durability is secured even as oil rubbed on leather and wood preserves them from decay. After the administration of such correctives as emetics and purgatives, the practice of rubbing oil on the body should not be indulged in. Nor should persons suffering from disorders brought about by excitement of the phlegm, as also those who are suffering from indigestion, use oil for rubbing.

Rules about Baths.

After rubbing the body with oil, one should bathe in a clear stream. If no good stream be available, water first boiled and then cooled should be used. If one wishes to bathe in warm water, such water should not be poured upon the head. The rest of the body may be washed with warm water but cold water should be used for the head. Baths in warm water may

promote strength of the body, but if warm water is daily poured on the head, strength of vision, as also of the hair, is deteriorated. Baths destroy fœtid odours of the body and every kind of filth accumulating on the skin. Besides, they prevent a burning sensation of the skin. Sweat and the rest being washed off, good looks are restored. The limbs become light. Sleepiness and itching disappear. The body becomes strong, longevity is promoted, and the digestive fire is rendered keen. After a bath, one should first carefully rub the body with a wet towel and then with a dry one. One should next wear clean white clothes and apply sandal-paste and other fragrant unguents. Those who are suffering from facial paralysis, or diseases of the eye, the ear and the mouth, or fever with diarrhœa, or inflammation of the schneiderian membrane with loss of the sense of smell, or indigestion, should not indulge in baths. One should not, again, take a bath after having filled the stomach with food. Indeed, baths, when the stomach is full, are productive of many evil effects. *

Rules about Food.

After bath, one should, sitting in a clean place and in erect posture, eat. The food eaten should be lukewarm and oily. It should consist of different kinds of edibles, so that all the six tastes may be present, *viz.*, sweet, sour, pungent, bitter, saline, and astringent. It should be nutritive and so prepared that one may have a relish for it. It should, again, be served by a person who bears affection or love for the eater. One should not eat very quickly or very slowly. Silence should be observed during eating. One should not, again, eat without the attention being concentrated on the act. That is the proper measure of food which does not overload the stomach, or produce pain, or cause a sensation of pressure in the chest and the

* Regarding the capacity of baths to dispel sleepiness and lethargy, the experiences of all men agree. It is said that Napoleon Bonaparte, who was frequently obliged to forego sleep, found that a bath in cold water refreshed him greatly in the morning. He regarded a bath as a good substitute for sleep.

sides. The body should remain light after eating. One should eat till hunger and thirst are appeased and all the organs of sense become cheerful. That is the proper measure of food which does not prevent one from sitting, or lying down, or walking, or breathing, or talking with ease. The measure of food may depend upon another consideration, *viz.*, the heaviness or lightness of the food itself. As regards all food that is heavy or richly cooked, the measure should be much less than that which would bring about gratification. While, as regards all food that is light, the measure should be that which leads to gratification. Hindu Physicians use two words in this connection that are very useful. They are *Tripti* or *Sauhitya*, and *Atisauhitya*. *Tripti* means gratification, that is, the appeasing of hunger and thirst to the full extent. *Atisauhitya* is satiety. Generally speaking, one should eat food that is light till one attains *Tripti*. If the food happens to be heavy or rich, one should stop at a point below *Tripti*. *Atisauhitya* must, in the case of food that is even light, be abandoned. If the correct measure of food be not observed, various evil consequences are sure to follow. If the measure be insufficient, epistasis or suppression of urine, may result ; the several ingredients of the body will begin to decay, and strength, complexion and longevity also will decline. The mind will be gradually enfeebled, so that memory and intelligence will at last disappear. Manu mentions that on the occasion of a long-extending famine, many of the noted Rishis entirely forgot their Vedas. When plenty came back, they had to re-acquire their lost knowledge with as much toil as on the first occasion. Insufficiency of food brings about all the disorders that are due to vitiated wind. Excess of food causes wind, bile, and phlegm to be excited simultaneously and brings many diseases of a very grave character, such as indigestion, loss of appetite, cholera, and tympanites. One should not eat sitting in a dirty place, or at the house of an enemy, or that of a person belonging to the

lowest castes, or at such improper time as the morning or the evening twilight, or sitting with face towards the north, or at a time when the food previously taken has not been digested, or with a mind dwelling upon something else, or when one is suffering from such disorders as fever and the rest. Food that is cold or stale or dry, or that consists of articles which do not harmonise, such as meat and milk, should be avoided.

What one should do after eating.

After the act of eating is over, one should chew spices enclosed in betel leaves. The spices laid down are nutmegs, the scented seeds of *Hibiscus Moschatus*, the fruits of *Cocculus Indicus*, cloves, *Elettaria cardamomum*, camphor, and areca nuts. Such chewing helps digestion by causing a considerable quantity of saliva to go down and drench the food taken. All fœtid odours, again, disappear and the mouth becomes fragrant. After this, one should lie down for a short space of time, resting on the left side. One should never sleep during daytime after eating. Such sleep excites phlegm and bile and brings on such diseases as jaundice, painful headaches, langour and unsteadiness, as also heaviness of the limbs, loss of lightness of the body, loss of appetite, dropsical swellings, hiccough, inflammation of the schneiderian membrane, loss of memory and intelligence, hemicrania, urticaria evanida, eruptions, itches, procrastination, consumption, sore-throat, nervous debility, fever and weakness of all the senses. Sleep during daytime is beneficial to those who are fatigued by singing, study, drinking, night-keeping, sexual indulgence, bearing of heavy loads, travel, &c., as also to those who are suffering from indigestion, wounds, thirst, fever with diarrhœa, shooting pains, asthma, hiccough, insanity, or the pains resulting from falls and blows, and who are of a wrathful disposition, or subject to grief, or are timid, or aged, or weak and ematiated. It is beneficial to children also. Although sleep during the day is generally interdicted, yet it

may be indulged in summer which is exceedingly dry and when the rays of the sun are very hot and the measure of the night is much less than in other seasons. Those persons, however, who are of a fatty constitution, or in whom the phlegm predominates or who are already suffering under diseases due to excited phlegm, or from disorders brought about by poison introduced into the system through food or drink, should not sleep during daytime. One should not, immediately after eating, do any act that involves bodily toil, or travel in a fast-running conveyance, or expose oneself to the heat of the sun or of fire. It is not proper to take food before noon or a long time after it. In the afternoon, when the heat of the sun has abated, one should have a walk in a garden. This conduces to excite the digestive fire, and makes the mind cheerful, and disposes every organ for action. During such a walk one should have one's shoes on. Shoes protect the soles of the feet and also the vision from being weakened. If one has to walk in sunshine, rain or dew, one should use an umbrella which effectually protects the body against the consequences of these. Within the first fourth part of the night, one should take one's second meal. The food should be as described before, and the place and manner of eating the same. Curds should be avoided at night. After finishing one's meals, one should sleep in a dry, clean, and well-ventilated room, stretching the bed on a wooden bedstead or platform. The bed should be soft and suited to the season. The duration of sleep should be from six to eight hours. It should never be less than six or more than eight hours. Sleep enjoyed in proper measure conduces to nourishment and increase of strength, and promotes cheerfulness, intelligence, and longevity. Sleep of less or more than the proper measure leads to emaciation and weakness, loss of intelligence, and even death. For protecting the body, therefore, sleep of the required measure is as much necessary as food of adequate quantity.

Sexual congress.

For protecting health it is necessary to indulge in sexual congress in proper measure. The consideration of season should not be disregarded. Summer is ill-suited to the indulgence. The woman selected should be full of desire and should be a willing party. A woman in her menses, or one afflicted with leprosy and venerial and other infectious diseases, or whose features are ugly or create aversion, or whose conduct and practices are opposed to what one can approve, or one who is unwilling or in love with another person, or one who is the wedded wife of another, should never be selected for sexual indulgence. Similarly, in sexual congress, one should not act against the course of nature. The morning and the evening twilight, the days of the full moon and of the new moon, the last day of the month when the sun proceeds from one zodiacal sign to another, and the day also on which a religious rite is performed for the benefit of one's ancestors, should be rigidly excluded as unfit for sexual indulgence. The places also that should be excluded are, temples and houses of worship, the spot where four roads meet, the crematorium, the bank of river or lake or tank, the houses of Brahmans and preceptors, wine-shops or their vicinity, and open spots exposed to the gaze of people. Persons afflicted with fever and other diseases should carefully abstain from sexual congress. Excessive indulgence, again, produces numerous consequences of a baneful nature.

Different courses of conduct for the different seasons—Winter and Winter's end.

The year is divided into six seasons, *viz.*, Winter, Winter's end, Spring, Summer, Rainy, and Autumn. Others divide it in other ways, such as Summer, Rainy, and Winter, and the periods intervening between each two of these ; that between Winter and Summer being called Spring ; that between Summer and the Rainy being called Právish or Ante-rainy ; and that between the Rainy and Winter being called Autumn. Following, however, the distribution first set forth, we shall take up Winter and its end

Both these periods are alike and the course of conduct laid down is almost the same for both. In consequence of the constant touch of cold air with the exterior surface of the body, the inner or digestive fire becomes keener. At these periods of the year, therefore, a larger measure of food is needed. If one does not take a larger measure of food in these seasons, the digestive fire consumes the very elements or ingredients of the body. Food consisting of powdered wheat, of sweet and saline taste, as also sufficiently oily in the form of cakes, should be taken. The meat of animals living in marshy regions, wine (if one is accustomed to it), milk, diverse kinds of food prepared from milk, and also various kinds of confectionery, are proper for these seasons. Lukewarm water should be used for bathing, drinking, washing the feet and hands, and cleaning the body after answering calls of nature. Warm rooms, and warm beds should be used. Warm cloths made of silk, cotton, and the hair of animals, should form one's apparel in these seasons. Indulgence in sexual congress does not weaken the body at such periods. Food possessed of a pungent, or bitter, or astringent taste, or food that is light and that is provocative of the wind, exposure to the air, and sleep at day time, should be abstained from. Although the practices prescribed for these seasons are nearly the same, yet some differences must be observed dependent on the severity or otherwise of the cold.

The practices prescribed for Spring.

The phlegm that accumulates at the end of Winter is capable of being excited and vitiated by exposure to the sun's rays in the Spring and of producing various diseases. Correctives, in the form of emetics, should be administered in this season for mitigating the accumulated phlegm. The food that should be taken in this season should be such as is easily digested. The tastes prescribed are the pungent, the bitter, the astringent, and the saline. The meat that should be taken is of the deer, the hare, and such game as

francoline partridges and sparrows. If accustomed to it, one may take a little wine of old grapes, and one should also use water that is slightly warm for one's baths, drink, and other purposes. Beds and apparel should be of nearly the same kind as those prescribed for the two previous seasons. Sexual congress with young women is prescribed for this season. Heavy and oily food, the sour and the sweet tastes, and sleep during the day are not beneficial at this season.

The practices prescribed for Summer.

In the Summer season, one should eat sweet, cool and oily food. The drinks also should be of the same kind. The flesh of animals and birds belonging to the forest, ghee, milk, and Sâli rice, are beneficial. In a cool room one may indulge in a little sleep at day time. At night one should sleep in a cool room on a cool bed. One should also at this season walk in cool gardens and on the banks or shores of clear lakes and rivers. The garments to be used should be made of cotton. Food of saline, sour, and pungent taste, or of heating quality, sexual indulgence, and the drinking of wine, are interdicted. One accustomed to wine may drink a little, mixing it largely with cold water.

The practices for the Rainy Season.

In the Season of Rains, the wind accumulated during Summer becomes excited. Hence it is necessary to alleviate it by the administration of oily enemeta. The digestive fire becomes very weak in this season ; hence food that is very light and easily digestible should be taken. Owing to the presence or absence of rain, this season sometimes puts forth the appearance of Winter or of Summer. Taking note of the character of the weather, one should alter one's practices in respect of food, drink, dress, beds, sleep, and the rest. All drinks and food that one takes in this season should be mixed with a little honey. The meat of wild animals, the flour of old barley and wheat, old rice, and sour, saline, and oily food in a copious measure, are

prescribed for this season. The water to be used both for bathing and drinking should be that which falls from the clouds or that which is obtained from wells and tanks, cooled after being boiled. If wine be at all drunk, it should be old, and largely mixed with water and a little honey. Clean cloths made of cotton should be used. One should not expose oneself to the rain or to the vapours that rise from the earth after a shower. Sleep during the day, exposure to the night-dew or the rays of the sun, bathing in river-water, physical exercises, aud sexual congress, are interdicted.

The practices for Autumn.

In Autumn, the bile accumulated during the Rainy Season, coming into contact with the sun's rays, becomes excited. It is necessary, therefore, to alleviate it by administering purgatives, and apylying leeches. Food and drink that are easily digestible, and cooling, and possessed of the sweet and the bitter tastes, are regarded beneficial. Flour of barley and wheat, rice, the meat of francoline partridges and sparrows and deer and hare and sheep, should be taken. One should bathe in rivers and streams or in water obtained therefrom. Such water should also form one's drink. Clean and fine clothes should be worn. The beds to be used should be soft and pleasing to the touch. One should also enjoy a little of the moon-light in this season. Alkaline ashes, curds, the meat of aquatic animals, as also of those that live in marshy regions, the rubbing of oil on the body, and long exposure to the night-dew and the east winds, are productive of evil consequences.

Especial remarks.

Generally speaking, the administration of emetics has been spoken of as proper for the Spring; of purgatives for the Autumn; and of oily enemata for the Season of Rains. Especial months have been laid down for administering these. Chaitra (March-April) has been indicated as the time for emetics; Srávana

(July-August) for oily enemeta ; and Agrahâyana (November-December) for purgatives.

Especial practices for especial individuals.

The different practices laid down for the different seasons should be slightly varied for suiting persons of particular constitutions. A person in whose constitution the wind predominates should, in every season, indulge in only such food and drink and such other practices as keep the wind in a proper state, without, that is, exciting it at all. After the same manner, one in whose constitution the bile or the phlegm predominates, should confine oneself to such indulgences as do not excite the bile or the phlegm. Food that is oily, warm, and sweet, or sour or saline ; total immersion of the body in cold water for bathing ; the use of cold water for other purposes ; kneading the body ; indulgence in agreeable acts ; the use of ghee, oil, and oily substances ; the administration of oily enemata, and such medicines as promote the strength of the digestive fire, and as are called Páchanas, are beneficial in allaying the wind of those persons in whose constitutions the wind predominates. Cooling food and drink of sweet, bitter, and astringent tastes ; use of fragrant scents ; wearing garlands of pearls, gems, and flowers ; hearing sweet music, both vocal and instrumental ; conversation with dear and agreeable persons ; exposure to cool breezes, as also the rays of the moon ; roving in delightful gardens and woods, banks of rivers, or breasts and summits of mountains and hills and other agreeable places, as also the use of purgatives and bitter ghees, allay the bile of persons in whose constitutions the bile predominates. The use of food and drink that are of pungent, bitter and astringent tastes and that are of keen and heating virtue ; swimming in water ; riding on horses ; physical excercise ; night-keeping ; rubbing the body with substances that are dry ; smoking and fasts ; wearing of warm cloths and administration of emetics, are resorted to for allaying the phlegm of persons in whose

constitutions the phlegm predominates. Hence, every one, carefully noting his individual nature should, according to the best of his power, indulge in these various practices.

What one should do who is in search of health.

Besides these daily practices, and the especial acts for especial seasons, there are others which are laid down for persons desirous of keeping up their health. These are, meditation on the Deity, as also prayers and worship after the performance of ablutions in the morning and also in course of the evening twilight; reverence for the Deities, Brahmans, Preceptors and other seniors worthy of respect; assistance rendered to the best of one's power to people in distress and due discharge of the duties of hospitality. One should, to keep health, always keep one's passions under control; drive away all anxieties; practise humility; be fearless, modest, forgiving, agreeable in speech, pious, and steady in one's behaviour. One should always wear clean clothes. One's rule of conduct should be to show compassion towards all creatures. One should never seek to appropriate another person's wife or wealth. One shonld never commit a sinful act or associate with sinners. One should never give out the faults or secrets of others. One should never fall out with good or great men. One should abstain from riding vicious animals or broken cars, or climb tall trees or steep summits of mountains and hills. One should never laugh aloud or sit in awkward attitudes, or lie down on beds spread over uneven or narrow places. One should never yawn, or laugh, or sneeze without covering the mouth. One should abstain from such acts as rubbing the nose for nothing, or grinding the teeth, or striking nail against nail, or bone against bone, or beholding planetary or stellar bodies, or residence alone in a house, penetrating into a forest, disuse of napkins and handkerchiefs, and use of cloth that is worn for washing the body and rubbing the head during a bath,

suppressing the urgings of nature, meals, sleep, and sexual congress during the evening twilight, sojourn at night to any unknown place, and similar other acts. If it is necessary to go out at night, one should wrap one's head with a long piece of cloth, wear shoes, take a stick in hand, and also a companion and a light. One should never go to an unknown place at night. It should generally be stated, in laying down the rules about health, that one should never do any bodily or mental act that may bring about any evil consequence.

The results of observing the above rules.

By properly observing these rules about health, one succeeds in avoiding disease and enjoying the allotted period of life. As a consequence of this, one succeeds in discharging, without any obstruction, all those duties that relate to this and the other world. One secures, by this, happiness, both here and hereafter. It is clear, therefore, that every human being should strive his best to keep his health.

The consequences of a neglect of the rules.

If the rules in respect of health be not observed, various diseases spring up in the body. Sometimes, it is seen, that one, though observant of the rules of health, becomes the victim of wounds and other sudden causes of pain. Whatever the cause, one should always strive to allay a disease when it appears. No disease should be disregarded as slight, since even slight diseases, neglected at the outset, become serious and destructive of life itself. Hence as soon as a disease appears, one should consult a physician and endeavour to apply a remedy. If a disease comes to be regarded as incurable, one should not abstain from subjecting oneself to treatment, for even incurable diseases have sometimes been removed by patience and skill. When one becomes afflicted with a disease, one should not yield to fear, but quickly approach a physician and informing him of everything proceed according to his advice. Indeed, if the disease becomes serious or incurable, the physician, or parents,

relatives, and friends, should not inform the patient of what has happened. They should, on the other hand, comfort the patient by telling him that the disease is slight and curable , since if the patient yields to fear or becomes hopeless, many diseases that are curable become incurable. One or two persons who love the patient and who are agreeable to and trusted by him should be always in attendance upon him and comfort him with agreeable and consoling talk. A patient should never have many people by his bedside, since the presence of many men may soon taint the air in his room and thereby injure him and retard his recovery. The patient should always have a room, assigned to him, that is dry, clean, and well ventilated. The patient's dress should consist of dry and clean clothes. It should be changed at least twice a day. His bed also should be dry, soft, and clean. If the bed gets fouled for any reason, it should be immediately changed. Ordinarily, the bed should be changed at intervals of two or three days. The attendants should always be watchful and carry out the injunctions of the physician. They should prevent the patient from indulging in any act that may be harmful to him. For treatment, a competent physician should always be called in. Only such physicians should be called as are well versed in the medical scriptures, as are possessed of practical experience, as are properly equipped with medicines and appliances, and as are compassionate towards men in distress. Ohe should never place oneself under an ignorant or unskilful physician. Even though death should not be regretted when it happens in spite of the efforts made by a competent physician to bring about a cure, still one should not place oneself uuder an unskilful and ignorant physician in expectation of recovery On this subject, the following aphorism, occurring in Charaka's great treatise, is pertinent :—

Vásava's bolt, falling on the head, may spare ;
But cure by a quack in the world is rare.

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CHAPTER II.

DIAGNOSIS OF DISEASE.

AT the outset must the disease be ascertained ; after this, the medicine ; after this, should the physician treat the disease with full knowledge—Charaka.

The necessity of diagnosis.

One of the essential requisites of treatment is the ascertainment of the disease under which the patient is suffering. If the disease be not correctly ascertained, the proper medicine cannot be prescribed. It has been remarked by an ancient writer that if a man be not called by his own name, he will not answer ; if, again, he be called by a name that is not his, he may answer but never willingly and without wrath. After the same manner, if a disease be not rightly diagnosed, it will never answer or obey the physician's commands. Indeed, if the physician proceeds to treat a disease without understanding its true character, he will never succeed in allaying it. On the other hand, he will only increase its severity and even bring about death instead of cure.

The aids of diagnosis.

Briefly speaking, there are three aids to correct diagnosis. They are (i) Instructions received from books and teachers, (ii) Observation, and (iii) Inference. At the outset, the physician should carefully ascertain every particular about the patient and his sufferings and then compare the patient's state with what he has read in books or heard from living teachers. After this, he should exercise his power of inference about the causes which have led to the disease and their strength. While ascertaining every particular about the patient, the physician should use all his senses for examining him. For example, the patient's complexion, features, size (leanness or fatness), aspect, as

also his stools, urine, eyes, etc., being objects of vision, should be examined by the eye. The history given of the patient's malady and the antecedent circumstances, his groans, if any, the sounds produced from his chest, stomach and other parts of the body, being objects of hearing, should be heard. The smell of the patient's body, of his stools, urine, semen, and ejected matter, etc., should be examined by the nose. The heat of the body, and the course of the pulse, etc., should be examined by the touch. It is not always possible for the physician to employ his own tongue for examining the patient ; but in diabetes and other complaints, the sweetness or otherwise of the urine, and in certain diseases, the tastelessness of the whole body, and in bilious hæmorrhage, the taste of the blood, may be ascertained through other creatures, such as ants, crows, dogs, etc. The appearance of little vermin all over the body shows its tastelessness ; while swarms of flies sitting over the body show its sweetness. Ants prove the sweetness of the urine. In bilious hæmorrhage, doubts often arise as to whether the blood is life-blood or any vitiated liquid, extraneous to the system. In such cases, a ltttle of the liquid should be given to crows and dogs. If these animals drink the blood offered, it should be regarded as life-blood ; otherwise, it is not so. The strength of the digestive fire, the strength of body, the presence and absence of consciousness, the strength of memory and general habits of the patient, should be ascertained by observation of special acts. Appetite, thirst, liking or disgust for food, ease or uneasiness of both body and mind, sleep, dreams, etc., should be ascertained by questioning the patient or his attendants. Diseases sometimes differ very slightly. In such cases, by administering, in a slight dose, a well-ascertained medicine, and marking its effect upon the patient in respect of aggravation or amelioration, the precise disease may be diagnosed. By observing the general and special symptoms of disease, its character about curability or incurability or suppressibility should be settled. By marking

those symptoms, again, which go by the name of Arishtas, the remoteness or proximity of death should be ascertained.

Amongst the several topics of examination in connection with the diagnosis of disease, the following are of great importance, *viz.*, the urine, the eye, and the tongue. Each of these will be taken up separately in the following chapters. The ascertainment, again, of those symptoms which are called Arishtas which help the physician in inferring the proximity of death, is attended with great difficulty. Hence, a separate chapter will be devoted to this topic also.

CHAPTER III.

EXAMINATION OF THE PULSE.

Examination of the pulse.

AN examination of the pulse consists in feeling the pulse with the tips of one's fingers. The pulse is to be felt at the wrist. In the case of male patients, it is to be felt at the wrist of the right hand, and in that of female patients at that of the left hand. There are many other parts of the body where the course of the circulation of blood may be felt. For convenience's sake, however, the wrist is preferred. When the patient is in the last state, his pulse, which cannot be felt at the wrist, may be felt below the ankle-joint or at the throat or at the chest. The physician should hold with the second, the middle and the ring fingers the wrist of his patient, supporting the latter's elbow with his left hand. He should examine the quickness or slowness of the beats and their various other characteristics which may be better learnt from

the practical instructions of the preceptor given at the patient's bedside than from any remarks which the writer of a medical text-book can lay down.

Times unsuited to the examination of the pulse.

After one has rubbed one's body with oil, or while one is asleep, or while one is eating, or immediately after one's meals, or while hungry or thirsty, or while one is oppressed by the heat of the sun or of fire, or after one has gone through hard exercises, or after a walk, or, indeed, after any exertion or movement of the body involving toil or labour, one's pulse should not be examined. At such times, the pulse becomes excited and quick, and its natural characteristics do not appear.

A healthy man's pulse.

The pulse of a healthy man is slow and regular. The beats are distinct from one another; their strength also is uniform. For all that, the pulse of a healthy child differs from that of a healthy adult; the pulse of the former is quicker than that of the latter. Again, the pulse of a healthy adult is not uniform all day long. In the morning, it appears to be cool; at midday, it seems to be hot; while in the evening it becomes quicker.

The pulse in disease.

Hindu Physicians in describing the pulse in disease liken its course to the motions of several animals. Further explanations are given, although they lay it down that a pupil cannot hope to understand the subject without such practical instructions as are capable of being imparted by the preceptor at the patient's bedside. Generally, it is said that in any disease due to excitement of the wind, the pulse is said to assume a curvilinear motion. In any disease due to excitement of the bile, the pulse becomes quick. In any disease due to excitement of the phlegm, the pulse-beats become slow, regular, and heavy. The curvilinear motion, under excitement of the wind, may, it is said, be like the course of a serpent, a leech, &c. The quickness of the pulse due to excitement of the

bile may, it is said, be like the motion of the crow, or of the francoline partridge, or of the frog. The slow, regular, and heavy pulse, which is due to excitement of the phlegm, it is similarly said, resembles the motion of the swan, the peacock, the pigeon, the dove, the cock, &c. In diseases due to excitement of both the wind and the bile, the pulse assumes the motion, sometimes of the snake and sometimes of the frog. When the wind and the phlegm are excited, the pulse resembles the motion, sometimes of the snake and sometimes of the swan and the peacock. So when the bile and the phlegm are excited, the motion of the pulse resembles, sometimes that of the frog and the other animals named, and sometimes that of the peacock and the other animals already named. In diseases due to the excitement of all the faults, the pulse presents the motion successively of all the animals named. If the pulse, when all the faults are excited, presents resemblances with the motions of the different animals with perfect regularity, that is, if one kind of motion succeeds another in a uniform order, the disease is regarded as easily curable. On the other hand, if the motion becomes irregular, that is, if no uniformity of succession is presented, the disease is regarded as exceedingly difficult.

The pulse before Fever.

The course of the pulse, before one has fever, resembles the motion of the frog. It is only for some time, however, that such a course becomes observable. If the frog-like motion remains unchanged for some time, the fever that will set in will be one accompanied with burning sensation. In fevers due to the excitement of all the faults, the pulse, before their accession, at first presents a curvilinear motion, then an upward motion, and then a slow and quick motion.

The pulse during Fever.

When fever has set in, the pulse becomes hot and quick. After sexual congress the pulse becomes hot but not quick. Indeed, this is the difference between the pulse in fever and the pulse after sexual congress.

The pulse in Fevers due to excitement of the wind.

Generally, in fevers due to excitement of the wind, the course of the pulse resembles the motion of the animals already named. If the fever sets in during those times when the wind begins to accumulate, that is, the summer, the period when digestion goes on, the midday and midnight, the pulse becomes slow and weak. If, on the other hand, it sets in at such times when the wind becomes naturally excited, that is, the season of rains, after digestion, the afternoon, and the close of the night, the pulse becomes heavy, hard, and quick.

The pulse in Fevers due to excitement of the bile.

In fevers due to excitement of the bile, the pulse shows an absence of indistinctness of beats. It is distinctly felt by the three fingers, *viz.*, the second, the third, and the fourth. It becomes quicker than in other fevers. If fever sets in during such times when the bile begins to accumulate, *viz.*, the season of rains, after meals, the morning and the evening, the pulse shows only these characteristics. If, however, fever sets in at times when the bile becomes naturally excited, *viz* autumn, during digestion, midday and midnight, the pulse becomes hard and quick and strong, as if it would burst the arteries.

The pulse in Fevers due to excitement of the phlegm.

The course of the pulse in ordinary fevers due to excitement of the phlegm, shows those characteristics which appear when there is a marked excess of phlegm in the system. If fever sets in when the phlegm begins to accumulate, *viz.*, autumn and winter, during meals, evening and close of night, or when phlegm is naturally excited, *viz.*, spring, after meals, morning, and after evening, the pulse becomes as weak and thin as a thread, and slightly cold. The pulse presents no difference of characteristics either at the times when the phlegm begins to accumulate or when it becomes fully excited.

In fevers due to excitement of the two faults, *viz*, wind

and bile, the pulse becomes thick and hard, and seems to move with an undulatory motion. In fevers due to excitement of wind and phlegm, it becomes slow and hot. If in these fevers the measure of phlegm becomes less than that of wind, it becomes dry, and continuously quick. In fevers due to excitement of bile and phlegm, it becomes thready and weak, sometimes slightly cool and sometimes more so. Its motion also becomes slow.

The pulse in Fevers due to excitement of two of the faults.

The pulse in fevers due to excitement of all the three faults, presents the same characteristics as it does when the three faults are excited without bringing in an accession of fever. Besides this, there are some other incidents of these fevers that should be noted in order to judge of their curability or otherwise.

The pulse in Fevers due to excitement of all the faults.

All fevers that are due to excitement of all the three faults, soon become alarming. The premonitory symptoms of death make their appearance without much delay. In such fevers, therefore, certain additional characteristics of the pulse require to be studied. The fact is, even if the characteristics of all the faults discover themselves in fevers due to excitement of all the faults, yet, if, when the pulse is examined in the afternoon, the natural curvilinear motion of the wind be first perceptible, and then the quickness natural to bile, and then the slow motion natural to phlegm, the fever is regarded as easily curable. If the characteristics of the pulse be of a different kind, the fever is regarded as difficult of cure or even incurable. Some other incidents establish the incurability of fevers due to excitement of all the three faults. These are as follow :—the pulse sometimes becomes slow, sometimes destitute of tightness, sometimes irregular, sometimes as quick as that of a person in fear, sometimes thready,

Certain special incidents of the pulse in Fevers due to excitement of all the faults.

and sometimes imperceptible. Sometimes it may be felt at the root of the thumb and sometimes not at all. If these characteristics, however, be due to the bearing of heavy weights, or swoons, or fear, or grief, or other reasons of a similar character, the disease does not then become incurable. One thing, however should be said. Even if all the signs of incurability appear, still if the pulse be perceptible at the root of the thumb, the fever should not be regarded as truly incurable. In other disecses also, as long as the pulse is perceptible at the root of the thumb, they should not be regarded as incurable.

Intermittent Fevers.

In intermittent fevers, appearing on alternate days, the pulse is sometimes felt at the root of the thumb and sometimes by its side. In fevers, appearing on every third or fourth day, the pulse very generally becomes hot and its course appears at first to be gyratory and then seems to gradually recede further and further away. In other diseases, if they happen to be incurable, the pulse shows this very characteristic, but then the heat is not perceptible.

Fevers due to the action of Evil Spirits and other causes.

In fevers due to the action of Evil Spirits, the pulse becomes quicker and hotter. In fevers due to wrath, the course of the pulse seems to be curvilinear, and further, two courses seem to combine with each other. In fevers due to violent love, or lust, the same characteristic is presented, but if these fevers become violent or gain in strength, the pulse becomes hot and very quick.

Fevers due to love or lust.

In fevers due to love or lust, the pulse becomes irregular in its beats and hesitating even as the motions of a person who having expected to find at a particular spot a thing on which he has set his heart fails to find it there. If sexual congress be indulged in during fever, the pulse becomes weak and slow. If curds are eaten during fever, the intensity of the fever increases and the pulse becomes hotter.

Fevers due to excessive indulgence in things that are sour.

In fevers, brought about by excessive indulgence in food and drink that are sour, the pulse becomes very hot. In fevers due to drinking sour gruel of rice in copious measures, the pulse becomes very slow.

Indigestion.

In indigestion, the pulse becomes hard, the beats seem to be indistinct and slow. There are two kinds of indigestion, *viz.*, that which relates to the *ámácaya* and that which relates to the *pakkácaya*. These are the two divisions of the stomach ; the former is that into which the food taken finds a place first ; the latter is that into which the food passes in its second stage. In indigestion relating to the *ámácaya*, the pulse becomes thick, heavy, and slightly hard ; in that relating to the *pakkácaya*, it becomes thin and slow. In indigestion brought about by excitement of the wind, the pulse, besides presenting the ordinary characteristics, becomes harder.

The pulse in Fever with Diarrhœa.

In fever with diarrhœa (called Visuchikà) the course of the pulse resembles the motion of the frog. At times, which are frequent, the pulse becomes imperceptible in this disease. For all that, as long as the pulse is capable of being felt at the root of the thumb, the disease should be regarded as curable. In that form of the disease which is known by the name of Vilamvikà (Tympanites), the course of the pulse, as in Visuchikà, resembles the motion of the frog. In loss of appetite and in diseases characterised by waste of the ingredients of the body, the pulse becomes thready, cool, and very slow. If the digestive fire be keen, the pulse becomes light and strong.

The pulse in Diarrhœa.

In diarrhœa, the pulse, after a motion, becomes very weak. In that form of this disease which affects only the *ámácaya*, the pulse becomes heavy and composed.

The pulse in diseases of the Grahani.

In diseases of the Grahani (the principal duct by which food-juice passes into those organs where it is converted into blood), the course of the pulse resembles the motion of the swan.

The pulse in suppression of urine and stools, &c.

In Strangury, Epistasis, Dysuria, Calculus and other diseases in which difficulty is felt in passing urine, whether these are or are not accompained by suppression of stools due to intussusception or obstruction of the bowels, the pulse becomes subtile, and its course resembles that of the frog. In Epistasis and Strangury, the pulse generally becomes hard and heavy.

The pulse in Cula or deep-seated pains in the stomach, abdomen, &c.

In all diseases whose principal symptom is deep-seated pains in the stomach or abdomen, &c., when these are caused by excitement of the wind, the course of the pulse becomes curvilinear ; but when caused by excitement of the bile, the pulse becomes very hot. In that form of this disease which affects only the *ámácaya*, or in that which is due to the action of worms, the pulse appears to be heavy.

he pulse in diabetes.

The pulse in Diabetes seems now and then to have knots in its course. If with Diabetes there be any disease affecting the *ámácaya* the pulse becomes slightly hot.

The pulse in contraction of the bowels, etc.

The motion of the pulse, when the patient suffers from a contraction of the bowels or deep-seated tumours in the abdomen, becomes curvilinear. Before, however, the symptoms of these diseases are fully developed, the pulse seems to have a quick upward motion. In tumours of the abdomen, the pulse becomes restless and sometimes seems to have a gyratory motion like that of pigeons when they sport in the air. In lunacy, the pulse presents similar characteristics.

In boils, when these are not ripe, the pulse presents the

characteristics of excited bile. In internal boils, it presents the characteristics of excited wind.

The pulse in case of poisoning.

In cases of poisoning, that is, when one has swallowed poison or when one has been bit by a poisonous snake, the pulse, as the poison begins to permeate the system, begins to beat very restlessly.

General remarks.

The difference in the course of the pulse is not perceptible in other diseases. It is not necessary to speak of them. Besides ascertaining diseases by observation of the pulse, the nearness of death itself is frequently ascertained by the presence of certain characteristics of the pulse. We proceed to state what those characteristics are.

The pulse that indicates death.

If the pulse of a patient, having coursed quickly for sometime, becomes slow or very slow at once and if the patient is not suffering under any dropsical swelling, death comes on the seventh or eighth day. If the pulse sometimes becomes weak and smooth and curvilinear, in its course, and sometimes strong and full and curvilinear, and sometimes, again very weak and even imperceptibe, or, if the pulse becomes weak or full, agreeably to the leanness of the body or its obesity due to dropsical swellings, death comes about a month after. If the pulse falls off by the breadth of half a barley seed from the root of the thumb, death comes within three days, without doubt. If the pulse be perceptible only below the second finger without being perceptible below the third and the fourth, death comes on the fourth day. If in fevers due to excitement of all the faults, the heat of the body be excessive but the pulse very cool, death takes place at the end of the third day. If the pulse for a few seconds becomes very quick and then becomes imperceptible, and again becomes quick and then imperceptible, death takes place within one day. If the pulse becomes sometimes perceptible at the end of the second finger and

sometimes imperceptible, death takes place within a day and a half. The person whose pulse beats once or twice as quickly as a flash of lightening at the end of the second finger and then disappears, dies within four and twenty hours from the commencement of such a phenomenon. One whose pulse falls off from the root of the thumb and becomes perceptible for only a few seconds and who experiences a burning sensation in the heart, meets with death as soon as the burning sensation ceases. In other words, his life continues as long as the burning sensation lasts.

Difficulties connected with the examination of the pulse.

The difficulties connected with the examination of the pulse are really very great. Mere instructions, however elaborate, cannot teach the student much. One should repeatedly examine the pulse of as many patients as one can, and carefully observe the peculiarities of its course. A good deal of time must elapse before one can succeed in mastering the subject. The help of the preceptor is absolutely necessary. The patient's bedside and not the lecture-hall is the place where the subject is to be studied. European physicians recommend the use of the watch for examining the pulse. A rough knowledge may be gained by this method. That minute knowledge, however, which it is the aim of Hindu Medical Science to impart to its practitioners can never be acquired by a reference to the watch alone or the watch and the thermometer also. These are mere machanical appliances which can never help the practitioner in ascertaining what particular fault has been excited in what precise measure.

Difference in the number of pulse-beats according to age.

Generally, in the case of healthy persons, the pulse-beats vary between 60 and 75 in a minute. With some healthy persons, the beats come so low as 50, or so high as 90, a minute. The number of beats varies according to variations in age. The pulse of the infant in the womb beats about a hundred and sixty times in a minute.

After birth, it beats from 140 to 130 times a minute. Till the child attains the age of one year, the beats count from 130 to 115 a minute. Till the age of two years, they count from 115 to 100; till three years, from 100 to 90. From the age of three to seven years, they count from 90 to 85. From seven to fourteen. the number is from 85 to 80. In youth and manhood, the pulse beats about 80 times a minute. In old age the beats count from 65 to 80 a minute.

There are other circumstances according to which the pulse varies as regards its number of beats. During the time of eating and drinking, the action of the heart increases in intensity. The pulse-beats accordingly increase in number at such times. Naturally, the pulse of women is quicker than that of men. If the motion of the pulse becomes slower than usual, the person should be taken as having become weaker. Such slowness also is a premonitory indication of congestion of blood in the brain. During fever, the pulse becomes quicker than usual and also hotter. In weakness of the nervous system, the pulse becomes slower and a little full. In all diseases which exist with fever, the pulse becomes quicker than usual. According, again, to the intensity or otherwise of the fever, the pulse becomes quicker or otherwise. In a person of full age, or in diseases due to burns, the pulse seldom counts more than 120 in a minute. If that number is exceeded, the disease must be taken as growing in intensity. If it exceeds 150 a minute the person is sure to die.

Other circumstances according to which the pulse varies as regards its number of beats.

CHAPTER IV.

EXAMINATION OF THE URINE.

The urine that should form the subject of examination.

In the diagnosis of disease, particularly in ascertaining which fault has been excited, the examination of the urine is an important aid. Examination of the urine includes observation of the colour of the urine as also of the signs of its vitiation for ascertaining the fault or faults whose excitement marks the morbid condition of the patient. The urine which the patient passes before day-break after awaking from sleep, should be taken for examination. That which comes out during the first few seconds should be allowed to escape. That which follows should be taken. The vessel which is to be used for holding it should be of glass. During examination, the urine should be repeatedly stirred, and a little oil should be poured upon it drop by drop.

The colour of the urine according to difference of constitution.

The urine, in health, of a person in whose constitution the wind predominates, is white. The urine of one in whose constitution the bile predominates, or the bile and the phlegm, resembles oil. The urine of a person in whose constitution the phlegm predominates is muddy. Of one in whose constitution both wind and phlegm predominate, the urine is thick and white. Of one in whose constitution the blood and wind predominate, the colour of the urine is red. Of one in whose constitution the blood and bile predominate, the urine has the colour of the flowers of the *Kusumbha*. If the known characteristics of diseases do not manifest themselves, it is not safe to conclude the presence of disease from only an examination of the urine.

The indications of vitiated urine.

The urine that is vitiated by the wind becomes oily and pale, or of that darkish hue which is the result of a mixture of black and yellow, or even of a reddish hue. If a drop of oil be poured upon such urine, it spreads all over the

surface and small bubbles forthwith begin to rise, topped by minute particles of oil. The urine that is vitiated by bile assumes a red colour. If a drop of oil be poured upon it, bubbles begin to rise. The urine that is vitiated by phlegm is frothy. It looks very much like the muddy water of a small pond. The urine that is vitiated by raw bile, looks like the oil of white mustard seeds. If a drop of oil be poured upon urine vitiated by wind and bile, bubbles will begin to rise of a darkish colour. By pouring oil upon urine vitiated by wind and phlegm, the urine becomes immediately mixed with the oil and looks like fermented gruel of rice. The urine that is vitiated by both bile and phlegm, becomes of a pale colour. If all the faults are excited, the colour of the urine becomes either red or black. The urine of a person in whom all the faults are excited but the bile more than the two others, becomes yellow and red, that is, the upper portion becomes yellow and the lower red. If the wind be more excited in such a person, the colour of the urine becomes black below the surface ; while, if the phlegm be more excited than the two others, the urine appears white in the middle portion.

Especial indications.

By observing these characteristics of the urine the physician should conclude which of the faults has or have been excited in what measure. In some diseases, the urine presents certain especial characteristics. Thus, in fevers, if the element called *Rasa* (*i.* e., food-juice undigested or unconverted into blood) predominates, the urine resembles the juice of the sugar-cane. In fevers which have reached a stage of maturity, the urine resembles that of the goat. In the urine of patients suffering from dropsy of the abdomen, something resembling particles of *ghee* is observable. In diseases characterised by copious discharges of urine, the urine looks red at the bottom of the vessel. If one's food be properly digested, one's urine looks as shining as oil. In indigestion, the urine assumes an appearance that is the reverse of this. In phthisis the urine assumes a black

colour. If in this disease the urine assumes a white colour, the death of the patient is certain.

The various aspects of urine in the diverse forms of diabetes will be laid down in the chapter on that disease.

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CHAPTER V.

EXAMINATION OF THE EYES.

The different indications of the eye under excitement of the different faults.

If the wind be excited, the eyes look fierce, dry, and of a smoky colour. The middle portions become either yellow or reddish, and the pupils are restless. In fact, the pupils appear to be continually rolling. If the bile be excited, the eye becomes hot, yellow in hue, or red, or even green. The patient feels a burning sensation in the eyes and becomes unable to bear the light of a lamp. If the phlegm be excited, the eyes become oily, tearful, white, divested of brilliance, and heavy and fixed as regards their gaze. Under the excitement of two faults, the respective indications of each fault present themselves. If all the three faults are excited, the, eyes become either black or red. The gaze loses its straightness. They become sunken. The pupils, losing their normal aspect, become fierce, and at times appear to be covered by a thin film. The eyelids open and shut constantly. Besides these symptoms, the pupils at times disappear. Diverse colours also are seen in the whites. As the disease under which the patient is suffering is gradually conquered, the eyes begin to resume their normal character.

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CHAPTER VI.

EXAMINATION OF THE TONGUE.

Indications of vitiated tongue.

If the wind predominates in the constitution, the colour of the tongue resembles that of the leaves of the teak (*Tectona grandis*). It may also present a yellow hue, besides being dry, and rough to the touch like a cow's tongue, and cracked. If the bile predominates, the tongue presents a red or darkish hue, while if the phlegm predominates, it becomes white and thick. The prickles over it become confluent, and it constantly secretes saliva. If two faults predominate, the characteristics of each present themselves. If all the three faults are excited, the tongue becomes dark, rough, dry, covered all over with pimples, and looks like a burnt surface.

Indications of the tongue under other circumstances.

If the blood predominates and if the patient experiences a burning sensation, the tongue becomes red and hot to the touch. In fever accompanied by a burning sensation the tongue becomes deprived of moisture. In acute fever, in diseases characterised by a violent sensation of burning, in indigestion, and in the first stage of the excitement of the wind, the tongue looks white. Besides, it seems to be covered with a foreign coating. In fevers due to excitement of all the faults the tongue becomes thick and dry and seems to be covered with a dry coating. Besides, it assumes a dark hue and presents the appearance of a piece of extinguished charcoal. If the action of the liver becomes irregular, and if the bile and stools become obstructed, the tongue presents the appearance of :being covered by a coating of pale matter. In enlargements of the spleen or of the liver, during the last stages, as also in consumption, sores appear on the tongue. In acute diarrhœa with fever, swoons due to epilepsy, and asthma, the tongue becomes cool to the touch. In excessive weakness, as also in all diseases accompained by a

burning sensation, the tongue becomes larger. The tongue of a healthy person is always wet. The tongue of one who is given to hard drinking shows cracks and during reaction, becomes dry.

CHAPTER VII.

EXAMINATION OF THE TASTE OF THE MOUTH.

For ascertaining disease, and examination of the taste the patient experiences is highly necessary. The fact is well known that in different diseases different tastes are experienced. Thus, when the wind is excited, one experiences a saline taste in the mouth. When the bile is excited, the taste that is experienced is bitter. Under excitement of the phlegm, one experiences a sweet taste in the mouth. If two faults are excited, the taste that is peculiar to each is experienced. Similarly, if all the faults are excited, the taste peculiar to each is experienced by the patient. In the two last cases, the taste is the result of a combination, but it is easily capable of analysis. The fact is, two or more tastes, combining together, do not form a single indivisible taste. On the other hand, each is experienced separately or at successive instants of time. The physician who questions his patient for ascertaining the taste the latter experiences, seldom goes wrong in his diagnosis of disease. Sometimes the taste in the mouth proves the existence of disease even if definite symptoms be absent.

CHAPTER VIII.

THE INDICATIONS OF DEATH.

The indications of death.

The faults being excited induce disease which spreads over the whole physical system. When disease gains in force, it presents certain symptoms that are regarded as unmistakable prognostications

of death. These are called *Arishtas* in Hindu Medical Science. In fact, any symptom from which the nearness of death is inferred, is called an *Arishta.* It is very necessary to note these symptoms in course of treatment. The physician, failing to note them, may take up the treatment of a patient on the point of death. His failure, again, to note them, may cause the greatest inconvenience to the friends and relatives of a patient. The physician should be able to apprise in time the friends and relatives of a patient of the approach of death. From whatever causes death may arise, its premonitory symptoms are sure to appear. The fact is in some cases these Symptoms though manifested, are not read rightly. The particular symptoms of death, that are manifested in particular diseases, will be laid down in the chapters dealing with those diseases. In this chapter certain general symptoms of death will be noticed that do not belong to any particular disease.

General symptoms of death.

Any sudden change in the constitution or charcter of a person, involving a direct reverse of what was, is looked upon as an *Arishta.* Thus a person who is of a fair complexion suddenly becomes dark, or one that is of a reddish hue suddenly becomes yellow or of some other complexion. Similarly one that is of hard limbs, suddenly finds his limbs become soft. A part naturally soft becomes hard, or a limb that is naturally active suddenley becomes inactive, or one that is inactive suddenly becomes active. These changes are regarded as *Arishtas.* So a contraction of some limb that was extended or extension of some that was contracted, shortness, of that which was long and length of that which was short, coolness of that which was hot or warmth of that which was cool, dryness of that which was oily or oiliness of that which was dry, and similar changes would be called indications of death. So also a falling down of the eye-brows or their contraction in an upward direction, rolling of the eyeballs, incapacity to hold the head and the neck up, a change in the voice, perspiration on the forehead in the cool of the morning, the appearance of

swollen veins on the forehead, the appearance of red pimples in the nostrils, and the sudden appearance of black pimples and pigmentary nævi or moles on the whole body, are also regarded as *Arishtas.* If the complexion of half the body or of the face becomes differnt from that of the other half of the body or of the face, it is regarded as an *Arishta.* If lips of the patient become black as the friuts of the *Ugenia Jambolana*, it indicates the approach of death. If the patient's teeth become black, or red, or darkish, and if they be covered by a coating of filth, his death is near. A swollen, or black or rough tongue is an indication of death. If the eyes become contracted, or unequal, or steadfast, or red, and if they discharge fœtid secretions continuously, or if they lose their compactness, the patient's death must be regarded as near. If the hair on the head become parted of itself, showing lines similar to those made with the help of the comb or the brush, and if it appears oily although no oil has been used, it is regarded as an indication of death. If the eye-lashes drop off or become matted together, if the nose becomes swollen, if dropsical swellings appear when the patient's disease is not dropsy, death should be regarded as near. The patient whose hands, feet, and breath become cool, who inhales air through the mouth, or whose breath is obstructed, or who goes off into a swoon when he attempts to speak, and who lies on his back for a longer time than in any other attitude, and who stretches his legs restlessly hither and thither, generally dies before four and twenty hours elapse. So one who picks at the bedclothes as if in search of something, or who frequently endeavours to rise up from the bed is regarded as about to die.

In Ayurvedic works, numerous other symptoms have been spoken of as *Arishtas.* It is scarcely necessary to mention them here. A few will be referred to that are peculiar to particular diseases while those diseases will be treated of.

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CHAPTER IX.

THE ASCERTAINMENT OF DISEASE.

Nidána (causes), *Purva-rupa* (premonitory indications), *Rupa* (symptoms), *Upacaya* (administration of drugs and diet), and *Samprápti* (fulness or development) are the five principal means for the ascertainment of disease.* That is called *Nidána* through which the faults become excited and induce disease. *Nidána* is of two kinds, *viz.*, immediate and remote. Food and drink and acts which are hostile to the constitution, are regarded as the remote *Nidána* of disease; while the excited faults that bring about the disease are regarded as its immediate *Nidána*. *Purva-rupa*, or premonitory indictations are those which manifest themselves before a disease has invaded the system. They are those indications which help the physician to ascertain the kind of disease that is about to appear and the time it will take to appear. *Purva-rupa* is of two kinds, *viz.*, general and special. That by which the mere approach of disease is inferred without the physician's being able to ascertain which of the faults has or have been excited, falls within the first of these two classes. That again, by which not only the approach of a disease but also the particular fault or faults which has or have been excited, are ascertained, is regarded as of the second class. When this special *Purva-rupa* becomes fully developed, it becomes what is called *Rupa* or the symptoms of the disease that has actually set in. Sometimes doubts are enterained about the true disease that has invaded the patient. What the intelligent physician does under these circumstances is to administer to the patient such drugs and subject him to such courses of regimen as are contrary to the causes as conjectured of the disease, or to the disease itsef as tentatively diagnosed, or to both, and, as bring about a

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* It is exceedingly difficult to give accurate renderings of the Sanskrit words *Nidána* &c. I, therefore, retain them in the sentence, explaining their meanings as nearly as I can. Further explanations are given in the sentences that follow. These, it is hoped, will enable the reader to understand what is meant by the words.

a mitigation of the symptoms or convalescence or cure. The durgs administered and the regimen prescribed may, at the same time, bring about an aggravation of the symptoms manifested and thus lead to a complete or partial abandonment of the diagnosis. Such administration of drugs and such courses of regimen as the physician has recourse to for more precise ascertainment of the patient's disease and its causes, are called *Upacaya* and *Anupacaya*. Of course, by *Upacaya* is meant the administration of drugs and the subjection of the patient to courses of regimen which bring about either an alleviation of the symptoms, or convalescence, or cure. *Anupacaya* includes the reverse of this, that is drugs and regimen which produce an aggravation. *Upacaya* is sometimes used as synonymous with successful treatment. It is sometimes also called *Sátmya*, for the drugs and regimen prescribed are seen to be assimilable by or well-suited to the system. It is by *Upacaya* and *Anupacaya* that diseases which are hidden, or those whose symptoms are not manifest, are detected. By *Samprápti* is meant the full development of disease through the action, local or extending over the whole body, of the excited fault or faults which constitute the immediate *Nidána* of that disease

Sankhyá (number or variety), *Vikalpa* (measure), *Prádhanya* (importance or prominence), *Vala* (strength), *Avala* (weakness), and *Kála* (time), are difierent incidents of *Samprápti*. Thus there are 8 kinds of Fever, 5 kinds of abdominal tumours, and 18 kinds of Leprosy, &c. The varieties of each disease are known by the name of *Sankhyá* (number) as an incident of *Samprápti*. In fevers induced by the excitement of two faults or three, the physician has to determine what particular fault has been more excited than the other or others, and what also is the degree or intensity of that excitement. The ascertainment of these particulars is known by the name of *Vikalpa* (measure). Amongst the faults excited, there may be one whose excitement is due to the *Nidána* or the cause, as inferred, of the disease. That fault is *Pradhána* (prominent); the others are

called *Apradhána* (unprominent or latent). That disease which is induced by its *Nidána*, and whose *Purva-rupa* or premonitory indications, as also *Rupa* or symptoms, are fully developed, is regarded as strong. The reverse of this is regarded as weak. Time, as an incident of *Samprápti*, indicates those special seasons or special hours which favour the excitement of the faults whose excitement has induced the disease.

Classification of Diseases.

Diseases may generally be classed under two heads. These are Constitutional and Accidental. Those diseases which are due to the excitement of the faults are called Constitutional. If one of the faults be excited, it causes the two others to be excited at least partially. Hence there is no disease in which only one fault is seen to be excited. That fault, however, which has been first excited, is regarded as the characteristic of the disease. Those diseases which are brought about by wounds and blows, or curses, or incantations, or the influence of evil spirits, are called Accidental. As regards Constitutional diseases, these are brought about by the excitement of the faults due to proper causes. As regards Accidental diseases, these have for their *Nidána* an wound or blow, or a curse, or incantations, &c. These causes, however, bring pain in the first instance and then the excitement of some fault. Excited wind and bile and phlegm constitute the immediate or proximate cause of all Constitutional diseases, that is, of those diseases which are especially regarded as brought about by excited faults ; while injurious food and drink and harmful courses of conduct, which lead to excitement of the faults, are remote causes of such diseases. Sometimes it is seen that particular diseases themselves, already developed, bring about other diseases. The former are regarded as the *Nidána* or causes of the latter. Those diseases which produce others may be merged in them, or may remain side by side with them.

The five incidents mentioned here of *Samprápti* have been treated in a general way. They shall be treated with particularity in connection with particular diseases.

PART II.

FEVER.

The importance of Fever as a disease.

Living creatures become subject to Fever both at the time of birth and death. This is an ordained law of animal existence. And since fever attacks the body at the time of birth, it is proper to notice this disease first. Besides, fever is the most terrible of all diseases. From fever, again, all the other diseases may spring. These considerations would seem to point out that fever is the foremost of all diseases. Hence, from very ancient time, it is seen that in the division of diseases, fever is noticed first of all. Agreeably to this practice, in this treatise also the subject of fever is taken up at outest.

The general symptoms of Fever.

The general symptoms of fever are bodily heat and mental cheerlessness. No fever is to be seen that is entirely free from such cheerlessness. Besides this, there are a few general indications of this disease such as total stoppage of perspiration and pain in almost every limb. In fact, that disease in which bodily heat, mental cheerlessness, stoppage of perspiration, and pain in almost every limb, are noticeable, should be known as fever. Amongst these, the stoppage of perspiration is not an essential symptom. In fevers caused by the excitement of bile, perspiration is seen to take place. Although in consequence of the infinite variety of symptoms presented, fever is of infinite kinds, yet for purposes of treatment, it has, in certain medical works, been classed under eight general heads. These are 1. fever born of (excitement of) wind, 2. that born of (excitement of) bile, 3. that born of (excitement of) phlegm, 4. that born of (excitement of) wind and bile, 5. that born of (excitement of) wind and phlegm, 6. that born of (excitement of) bile and phlegm,

7. that born of (excitement of) wind, bile and phlegm, and 8. that which is due to accidental causes.

The general premonitory symptoms of Fever.

The general premonitory symptoms of almost all fevers are of the same kind. They are insipidity of mouth or tongue, a sense of heaviness of the whole body, dislike for food and drink, restlessness of the eyes, tearfulness, excessive sleep, instability of mind, frequent yawning, a desire to contract the muscles, shivering sense of fatigue, errors and delusions, delirium, sleeplessness at night, horripilation, the disposition to grind the teeth, alternate like and dislike for warmth and cool breezes and other cool things, disgust for food, indigestion, weakness, pain in the different limbs, a langour of the whole body, procrastination in every thing that is undertaken, idleness, irritability and relish for food that is hot, or saline, or pungent, or sour. These premonitory symptoms are general ones. Besides these, in consequence of the excitement of wind and the rest, certain special premonitory symptoms are observable. Thus, in fevers born of excited wind, excessive yawning, in those born of excited bile, an excessive burning of the eyes, and in those born of excited phlegm, an excessive repugnance for food, are the antecedent indications. In fevers born of the excitement of two of the faults, the especial indications of those two faults, and in fevers born of the excitement of all the three faults, the especial indications of all the three faults, may be seen along with the general premonitory symptoms noticed above. That every one of those premonitory symptoms would appear is not the rule. According to variations in the intensity of the excitement of the faults, the exhibition becomes partial or full of these symptoms.

The general indications of *Samprápti.*

The wind and other faults, (*viz* bile and phlegm), excited by irregular food and drink and practices, enter into the *Amácaya* and vitiate the *Amajuice.** The result of

* The *Amácaya* is that part of the stomach which receives food and drink immediately after deglutition. When digestion commences, a

this vitiation is heat in the stomach. This heat, originating internally, comes out and manifests itself externally, producing the deranged condition called fever. In consequence of this outward manifestation of internal heat, the skin, in all kinds of fever, becomes hot. This, in fact, is the cause of the development or appearance of fever.

The symptoms of Fevers born of the excitement of wind.

In fevers born of the excitement of the wind, the symptoms observable are shivering, unequal quickness of the pulse, unequal heat of the skin, dryness of the throat and the lips, sleeplessness, incapacity to sneeze, dryness of the body, hardness of stools, pain in the whole body but especially in the head and the chest, insipidity of the mouth, deep-seated pain in the abdomen, tympanites, and frequent yawning, &c. *

The symptoms of Fevers born of the excitement of bile.

In fevers born of the excitement of the bile, the symptoms generally observable are excessive quickness of the pulse, watery stools (as in diarrhœa), scanty sleep, vomiting, frequent perspiration, delirium, bitterness of the mouth, loss of consciousness as in swoons, burning sensation in every part of the body, a state of inebriation like that produced by alcoholic drinks, thirst, swimming of the head, sores in the throat, lips and nose, yellow stools and urine, yellow eyes, &c†

The symptoms of Fevers born of the excitement of phlegm.

In fevers born of the excitement of the phlegm, the symptoms observable are mild excitement of the pulse, langour, sensation of sweetness in the mouth, a general sense of heaviness of the body, dislike for food

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liquid substance emanates from the food and drink. This liquid is called *Amarasa*. *Koshtha* is a general name indicating the stomach ; sometimes, however, it is used to signify that division of the stomach which receives the digested or half-digested food.

* These fevers are generally known by the name of Agues.

† These fevers are generally known by the name of bilious fevers.

and drink, a sensation of coldness, nausea, horripilation, excessive sleep, catarrhal discharges from the mouth and the nose, cough, whiteness of stools, urine and eyes, a sensation of the whole body being, as it were, covered with a wet cloth or blanket, &c.

Symptoms of Fevers born of excited wind and bile.

Of fevers born of (excited) wind and bile, the symptoms are thirst, loss of consciousness, swimming of the head with the sensation of a rotatory motion in the whole body, burning of the skin, insomnia, pain in the body, dryness of the throat and the mouth, vomiting, disgust for food, horripilation, yawns, pain in all the joints, vision of darkness all around, &c.

Symptoms of Fevers born of excited wind and phlegm.

Of fevers born of (excited) wind and phlegm, the symptoms are a sensation of the whole body being wrapped up in a wet cloth or blanket, pain in the joints, excessive sleep, pain in the head, watery secretions from the nose and the mouth, cough, perspiration over the whole body, and excessive heat of the body. The intensity of this fever is moderate, that is, neither great nor low.

Symptoms of Fevers born of excited bile and phlegm.

In fevers born of (excited) bile and phlegm, the mouth becomes sticky with phlegmatic secretions and bitter with bile. Besides this sleepiness, loss of consciousness, cough, disgust for food, thirst, repeated sensations of burning and cold are noticeable.

Symptoms of Fevers due to excitement of all the faults.

Fevers born of the three faults (excited simultaneously) are called *Sánnipátika.* In common parlance these are known by the name of *Jawra-vikára* (or perverted fevers). In this fever, alternate sensations of burning and cold are repeatedly experienced. Pain in all the bones, joints, and head, is another marked symptom. The other symptoms are tearful eyes, or eyes of a muddy hue, or deep red. They also become expanded. The corners some-

times fall down. The following symptoms also are observable : ringing and other noises within the ear ; a sensation of the throat being struck with the sharp ends of paddy ; sleepiness, loss of consciousness, delirium, cough, hard breathing, disgust for food, delusions, thirst, insomnia, tongue as black as charcoal, and as rough to the touch as the tongue of a cow or bull, a relaxation of all the limbs ; spitting of blood mixed with phlegm, or bile ; rolling of the head ; stools, urine, and perspiration scanty. The body is not much reduced in consequence of its being full of all the three faults ; an inarticulate sound continually escapes from the throat ; sores appear in the mouth and the nostrils ; a sensation of heaviness in the stomach is experienced, although no food has been taken for hours together ; in consequence, again, of the body being full of aqueous humours, the faults take a long time to digest ; dark or red spots resembling wasp-bites, which develop into sores, appear on the body.

Pneumonia.

A certain stage of this "Sánnipáta" fever is called by European physicians by the name of Pneumonia. Besides the general symptoms noticed above, certain especial ones are observable in this fever. Before the manifestation of this fever the patient experiences very great weakness and utter loss of appetite. During its first stage the indications observable are shivering, vomiting, pain in the chest, headache, delirium, restlessness, and tossing of the arms and legs. When the disease is developed, the above indications are manifested strongly. A few more symptoms appear, such as these : the chest cannot be even touched without producing pain ; the respiration becomes painful ; violent coughing ; phlegmatic secretions that are thick and sticky and that have a darkish hue like that of the rust on iron. Thrown into or upon a metallic or earthen pot or dish, they adhere to it so strongly that they cannot be easily separated. Sometimes a little admixture of blood is noticeable in these secretions. On the seventh or the eighth day, urine and perspiration becomes copious ; the pulse beats from 90 to 120

every minute ; the temperature of the body rises to 103 or 104 degrees. In some cases the temperature reaches to even 107 degrees. The face becomes gloomy and wears an aspect like that of deep thoughtfulness. The cheeks become either red or dark. The lips become parched ; tongue becomes dry and foul ; the appetite disappears ; eating becomes painful ; the power of digestion disappears, and the stools become loose ; sleeplessness and incapacity to bear light also manifest themselves. Pimples appear on the face, on second or the third day. The vitiation of the lungs is one of the principal symptoms of this disease. In many cases the lungs rot away. When the lungs become vitiated, a sort of liquid phlegm is secreted, resembling the decoction of dried plums. When the lungs become rotten, phlegmatic secretions take place that are of a very fœtied smell, and that resemble either the cream of milk or puss. When the lungs become vitiated the disease becomes very difficult to cure. If a burning sensation is felt in the lungs, cure becomes difficult. If a child or an old man, or a woman, especially a woman in the state of pregnancy, or a person that is addicted to alcoholic drink, catches this disease it then becomes generally fatal.

The duration of Sánnipáta Fevers.

Sánnipáta fever is never easy of cure. If the stools and the wind and other faults are tied up, all the symptoms are strongly manifested, and disease becomes incurable. If the reverse of this occurs, the disease becomes curable but great care is necessary. The critical days are the seventh, the ninth, the eleventh, the twelfth, the fourteenth, the eighteenth, the twenty-second, and the twentyfourth. If the fever gradually decreases in intensity, the three faults (*viz.*, wind and the rest) gradually become light, and the senses recover their clearness and vigour. If sleep returns, the action of heart improves, the stomach and the body become light, and the mind becomes steady, losing its restlessness. If strength returns, indeed, if these and other favourable symptoms manifest themselves and the critical days are one after another passed, the patient then recovers. If, on

the other hand, sleeplessness increases day by day, the numbness of the heart increases, as also the heaviness of the body, disgust for food, restlessness of the mind and weakness. Indeed, if these and other unfavourabe symptoms appear, death takes place within the periods indicated. If, at an advanced stage of such a fever, a painful inflammation occurs at the root of either the right or the left ear, the patient rarely recovers. If such inflammation occuurs during the first stage, the case becomes curable ; and if in the second stage, cure may be brought about but not easily.

Symptoms of the Fever called *Abhinyása.*

A severe form of this fever is called *Abhinyása.* When the wind and the other faults, exceedingly excited, enter the ducts of the chest and become mingled with the *áma-rasa* (the juice into which food is converted in the first stage of digestion) and affect the organs of knowledge and the mind, the result becomes terrible. The fever that sets in, is known by the name of *Abhinyása.* The patient loses all activity. Vission, touch, hearing, and smelling are all suspended. He fails to recognise persons standing by his side. He is unable to understand what is said to him. He never wishes to eat anything. He feels as if a thousand needles are pricking every part of his body. He speaks very rarely, tosses his head constantly, groans ceaselessly, and frequently changes sides on the bed. This fever is always incurable. Very rarely one may be seen to be cured of it.

The causes and symptoms of Accidental Fevers.

Wounds inflicted with weapons, or brick-bats, or clenched fists or sticks, incantations, meaning rites performed with the aid of *mantras* for bringing about disease or death on another person, the influence of evil spirits, or of such passion as lust and wrath and grief, and curses denounced by Bráhmans,—these are causes that induce Accidental Fevers. The particular fault that is excited by any of these causes manifests itself prominently in the fever that sets in. Such fault is spoken of as *Anubandha* of the fever that appears.

In fevers generated by poisons, the principal symptoms are paleness of the facial complexion, diarrhœa, disgust for food, thirst, pain throughout the body as if a thousand needles are pricking against it, and loss of consciousness.

Symptoms of Fevers due to the action of poisons.

Certain fevers are due to the scent being inhaled of particular herbs and plants. The principal symptoms of such fevers are loss of consciousness, headache, and vomiting.

Fevers born of the scent of herbs and other things.

In fevers born of lust, that is, those brought about by ill-success in obtaining the woman one has set one's heart upon, the principal symptoms are mental restlessness, sleepiness, lethargy, and disgust for food.

Fevers due to lust and love.

In fevers born of fear, grief or wrath, the principal symptoms are delirium and trembling.

Fevers due to grief, etc.

In fevers generated by the incantations of foes and curses (of Bráhmans and other men of puissance), the principal symptoms are loss of consciousness, and thirst, and in those caused by the possession of a person by evil spirits, the principal symptoms are great excitement or anxiety of the mind, laughing, weeping, and trembling of the body.

Fevers due to incantations.

In fevers born of lust, of grief, and of fear, the wind becomes excited. In fevers born of wrath, the bile becomes excited and in fevers brought about by association with evil spirits, all the three, *viz.*, wind, bile and phlegm, become excited. The symptoms of laughter or weeping that the patient betrays are due in reality to the laughter or weeping of the evil spirit that possesses him for the time being.

Irregular Fevers,

That fever about whose accession and exacerbation there is no regularity of time, and about whose heat and violence there is no equability, is called Irregular Intermittent Fever. Its principal characteristic is the absence of continuousness or

Irregular Intermittent Fever.

periodicity of accession and exacerbation. If without treating acute fever properly, some medicine of great energy be administered and the force of the fever be suppressed, the result that follows is that the excited wind or bile or phlegm, instead of being completely allayed, becomes partially suppressed. The suppressed fault gets excited afterwards in consequence of the irregularity of food and practices on the part of the paitent and seizing for its substratum food-juice, or blood, or some other element of the body, induces Intermittent Fever. Sometimes Intermittent Fever appears at once without being developed by acute fever badly treated.

Classification of Intermittent Fever according to difference of symptoms.

According to difference of symptoms, Intermittent Fever is classed under the heads 1. Continuous, 2. Constant, 3. Quotidian, 4. Tertian, and 5. Quartan. If the excited fault affects the food-juice, it becomes Continuous ; if it affects the blood, it becomes Constant ; if it affects the flesh, it becomes Quotidian ; if it affects the adeps, it becomes Tertian ; and if it affects the bones and the marrow, it becomes Quartan.

The Continuous Fever.

The first kind, *viz.*, the Continuous, lasts for seven, or ten, or twelve days at a stretch and then leaves the patient for sometime to reappear and continue for the same duration.

The Constant Fever.

When the Intermittent Fever appears twice in course of a day and night, that is, appears once during the day and then disappearing reappears once in the night, it is called Constant.

The Quotidian Fever.

That Intermittent Fever which appears once in course of a day and night, is called Quotidian.

The Tertian Fever.

That Intermittent Fever whose paroxysms appear every alternate day, is called Tertian.

The Quartan Fever.

That whose paroxysms appear every fourth day, that is, when there is an intermission of two whole days, is called Quartan.

Symptoms of Tertian Intermittent Fever born of bile, phlegm and wind.

In Tertian Intermittent Fever, if bile and phlegm predominate, pain appears in the waist and the back-bone a little before the appearance of the paroxysm. If wind and phlegm predominate, pain appears in the back, and if wind and bile predominate, pain appears in the head.

Symptoms of Quartan Intermittent Fever born of phlegm and wind.

In Quartan Intermittent Fever, if phlegm predominates, pain appears in the calves, if wind predominates, pain appears at first in the head, then it spreads thoughout the body.

Irregular Intermittent Fevers.

That fever whose, paroxysms continue for two whole days and then disappear on the next day to re-appear on the fourth day, is regarded as a modification of the Quartan variety. There can be little doubt of this last mentioned fever falling within the class called Irregular Intermittent Fever. Some physicians class the fever which is caused by the action of evil spirits under the same head.

Symptoms of Fever born of phlegm.

In fevers which are characterised by a predominance of phlegm, the patient's body becomes dry, and full of dropsical swellings. Indeed, the patient becomes overwhelmed by lethargy, and gradually resembles a mass of inert matter.

Symptoms of Fever called *Vátavalásaka* and *Pralepaka.*

That fever which appears every day without increasing in violence is called by the name of *Vátavalásaka.* It is due to excitement of the wind. That fever in which the patient feels his body becoming heavier and heavier, and in which, in consequence of incessant sweating, the patient feels his body as if it were wrapt round with a wet cloth or blanket, is called *Pralepaka.* This variety of fever appears with mild force. It is very generally observable in cases of Phthisis.

Examination of vitiated bile and phlegm.

If the food-juice, instead of being digested, becomes vitiated, and if vitiated bile and vitiated phlegm take refuge, one in the upper and the other in the lower region of the body or one on the right side and the other on the left side, the result that happens is that that part of the body where bile has collected becomes hot, while that part where phlegm has collected, becomes cool. If the vitiated bile centres itself in the stomach, and the vitiated phlegm in the hands and feet, the result observable is that the patient's body becomes hot but the hands and feet remain cool. If the reverse of this happens, that is, if the vitiated phlegm centres itself in the stomach and the vitiated bile in the hands and feet, the consequence is that the body remains cool but the hands and feet become hot.

Symptoms of Fever preceded by cold & heat.

If vitiated phlegm and vitiated wind centre themselves in the skin, or in the juice that feeds the skin, the result is first a sensation of cold and then fever. Subsequently, when the excitement of wind and phlegm becomes allayed, a burning sensation, due to excited bile, follows. This fever is called fever preceded by cold. If vitiated bile centres itself in the skin or the juice that feeds the skin, the consequence is a burning sensation. When the excited bile is allayed, phlegm and wind induce a sensation of cold followed by fever. This fever is called fever preceded by heat or burning. Both these kinds of fever are due to the excitement of any two or of all the three faults. Amongst them, the fever that is preceded by a burning sensation is productive of great pain and is difficult of cure.

Constitutional Fever.

When fever especially attaches itself to food-juice or any one of the seven ingredients of or *Dhátus* of the body, it is called by the name of Constitutional Fever.*

* Diseases have been classed under two heads, *viz.*, Constitutional and Accidental. Fevers due to the vitiation of any one of the seven

Symptoms of Fevers centred in food-juice.

In fever that have centred themselves in food-juice, the general symptoms are a sensation of heaviness throughout the body, an inclination to vomit, actual langour, disgust for food, mental lassitude, &c.

Symptoms of Fevers centred in blood.

In fevers that centre themselves in the blood, the symptoms are a little vomiting of blood, burning sensation in the body, stupefaction of the mind, vomiting, delusions, delirium, appearance of pimples over the face and the body, and thirst.

Symptoms of Fevers centred in the flesh.

In fevers that centre themselves in the flesh, the symptoms are pain in the calves of the legs, thirst, copious stools and urine, heat of the skin, burning sensation within the body, frequent stretching of arms and legs, weakness of limbs, &c.

Symptoms of Fevers centred in the adeps.

In fevers that centre themselves in the adeps, the symptoms are excessive perspiration, thirst, loss of consciousness, delirium, vomiting, fœtid smell in the body, disgust for food, weakness of the limbs, restlessness, &c.

Symptoms of Fevers centred in bones.

In fevers that are centred in the bones, the symptoms are a sensation of all the bones having been broken, suppressed moans, difficulty of breathing, copious stools, vomiting, frequent stretching of arms and legs, &c.

Dhátus is called *Dhátustha* Fever. I render it Constitutional Fever, from absence of a better word. It certainly falls under the general class of diseases called Constitutional. Accidental Fevers also are brought about by excitement of any one or any two, or all the three faults, which induces a vitiation of one of the *Dhàtus*. But then the remote cause of such fevers is wounds and the like which induce a vitiation of the faults. There can be no disease without the faults being excited. In Constitutional Diseases such excitement is regarded as the immediate cause. In Accidental ones, it is regarded as the mediate cause.—T.

Symptoms of Fevers centred in the marrow.

In fevers that centre themselves in the marrow, the symptoms are a vision of darkness all around, hiccup, coughing, sensation of cold, vomiting, a burning sensation within the body, long breaths, cutting pains in the heart or the cardiac region, &c.

Symptoms of Fevers centred in the vital seed.

In fevers centred in the vital seed, the symptoms are a paralysis of the male organ and a constant emission of the vital seed. The lattar, indeed, is chiefly noticeable.

Fevers of Internal and External Strengths.

That fever, in which the principal symptoms are a burning sensation within the body, excessive thirst, delirium, difficulty of breathing, delusions, piercing pains in the joints and the bones, suppression of sweat, immovability of the excited faults (wind, bile and phlegm), and retention of stools and urine, &c., is called Fever of Internal Strength. That fever in which the external heat is great, and thirst and other painful indications present themselves in a mild form, is called Fever of External Strength.

Natural and Perverted Fevers.

In the season of rains, the wind becomes prone to excitement ; in autumn, the bile ; and in spring, the phlegm. The fevers generated by these respective faults, excited respectively in these seasons, are called Natural Fevers. When, however, fevers appear otherwise, that is, when they appear in the season of rains from excited bile or phlegm. or in autumn from excited wind or phlegm, or in spring from excited wind or bile, they are called Perverted Fevers. Natural Fevers, except those due to excited wind, are all easy of cure. All Perverted Fevers are difficult of cure. In Natural Fevers, although only one excited fault is their cause, the two others may always be seen accompanying it in a less excited state.

Immature or Acute Fever.

That fever in which the principal symptoms are a copious discharge of saliva and other secretions from the mouth, an inclination to vomit, a sensation of constrained action of the heart, disgust for food, sleepiness, lassitude, absence of digestion, a sense of disrelish in the mouth, a sensation of heaviness of the whole body, a general numbness of all the organs, loss of appetite, and copious discharges of urine, and which manifests itself with violence, is called Immature or Acute Fever.

Symptoms of Fevers that begins to mature.

That fever which begins to mature itself but has not reached the state of maturity, shows the following symptoms, *viz.*, violence, thirst, delirium, difficulty of breathing, delusions, inclination to pass stools and urine, and inclination to vomit.

Symptoms of Fevers that are mature.

Of a fever that has arrived in a state of maturity, the symptoms are return of appetite, lightness of the limbs, abatement of violence or intensity, and ejectment of wind, bile, and phlegm, as also of stools and urine. The age of the fever must also be at least eight days.

The afflictions of Fever.

The super-inducing afflictions that attach themselves to fever are cough, loss of consciousness, disgust for food, vomiting, thirst, frequent and liquid stools or suppression of stools, hiccup, difficulty of breathing, and pain all over the body. These ten symptoms are regarded as the afflictions that attach themselves to fever.

Characteristics of Fevers that are curable.

Fever that is curable presents the following characteristics, *viz.*, mild excitement of the fault or faults to which it is due ; an absence of those symptoms which are regarded as afflictions, and continuance of strength in the patient.

Characteristics of Fevers that are incurable.

Fevers that are incurable have the following characteristics ; attachment to some one of the internal ingredients or *Dhátus*, length of duration ; excess of insensibility ; excessive weakness of the patient ; dropsical swellings in the body, and appearance of lines dividing and separating the hair on the head. That fever which is brought about by many powerful causes, which is characterised by many complications, and in which the functions of the senses almost disappear, is regarded as fatal. When the symptoms presented are a burning sensation within the body, thirst, constipated bowels, cough, difficulty of breathing, and excess of intensity, the fever is regarded as serious. This fever also is incurable. If again, the patient, while presenting these symptoms, loses strength and if his body becomes dry and rough, it proves fatal. That fever which from the very outset becomes irregular or intermittent, or which continues for a long period, becomes incurable. That fever in which the patient is at once prostrated on his bed, or becomes helpless, or loses consciousness, is regarded as incurable. The fever which is characterised by a sensation of cold in the external parts, but of heat in the internal parts of the body, becomes fatal. That fever in which the patient's bristles stand erect, the eyes become blood-red, or rolling, in which loss of consciousness manifests itself, as also thirst, hiccup, difficulty of breathing, and a piercing pain in the heart, and in which the patient sustains himself by breathing through the mouth, ends fatally. That fever in which a lassitude overtakes the patient and the functions of senses are gradually lost, in which the flesh is gradually reduced, and disgust for food continues, and whose intensity does not abate, becomes incurable.

Symptoms foretelling the disappearance of Fevers.

Before the disappearance of fevers that are caused by an excitement of all the faults, or that are characterised by internal intensity, or that centre themselves in some *Dhátu*, a sensation of burning, copious perspiration, delusions, thirst shivering, loose motions, loss of consciousness, suppressed

moanings, and a fœtid smell of the mouth, manifest themselves.

Indications of the suppression of Fever.

When fever has been completely suppressed or cured, the indications are perspiration, lightness of the body, itching of the head, sores in the exterior of the mouth, sneezing, and a desire for things having a sour taste.

CHAPTER II.

TREATMENT.

Observance of fast in Acute Fever.

In Acute Fever, *Langhana* or fast should be observed at the outset. By this, the excited wind or bile or phlegm arrives at a state of maturity, the digestive fire begins to blaze up; the body becomes light, the fever abates in force, and the appetite returns.

Cases in which fast is forbidden.

In fevers caused by excitement of the wind, in those that are due to the action of fear, wrath, grief, lust, or excessive labour, in those that are brought about by gradual waste of the *Dhâtus* or constituent elements of the body, and in those superinduced by phthisis, fast should not be prescribed. For those persons also in whose constitutions the wind predominates or who have keen appetite or excessive thirst, or who have sores in their mouths, or who are subject to illusions (in consequence of weak understandings), or in the case of those who are of tender years or who are advanced in age, or who are weak, or who are in a state of pregnancy, fast is not proper. Already weak, they should not be further weakened.

Effects of improper fast.

Improper fasts produce many mischiefs, such as pain in the bone-joints or in all the limbs, cough, sores in the mouth, loss of appetite, disgust for food, thirst, weakness of vision and hearing,

restlessness of mind and delusions, eructations and loss of consciousness.

Effects of proper fast.

Fasts duly observsd in due measure lead to a due discharge of stools, urine, and wind, lightness of the body, perspiration, clearing of the mouth and throat, disappearance of sleepiness and langour, liking for food, simultaneous appearance of hunger and thirst, cheerfulness of mind, and eructations unaccompanied by bad odours.

Treatment in immature state.

From the first to the eighth day, the fever is said to be in an immature state. During this period no *Páchanas* or medicines of any other kind should be inflicted. All that can be administered at this stage is the medicine known as *Shadangapániya*. For the digestion of the faults a decoction may be given of the following :—

Coriandrum Sativum—1 Tola ; Leaves of *Trichosanthes dioica*—1. Tola ; or a decoction of dry ginger, the bark of *Cedrus Deodara*, *Coriandruu Sativum*, *Solanum Indicum*, and *Solanum Xanthocarpum*.

Treatment in mature state.

After the expiration of eight days such *Páchanas* as are curative of fever, or other medicines, may be administered. In these days, however, through climatic and other changes, fever becomes so violent or serious within a short time of its appearance, that the physician, without waiting for 8 days, must with discrimination administer medicines within that time for allaying its symptoms and keeping the patient alive.

Treatment in the Remittent Fever.

In continuous or remittent fever, the decoction of the seeds of *Holarrhena Antidysenterica*, the leaves of *Trichosanthes dioica* and *Picrorrhiza Kurroa*, if administered, purges the bowels twice or thrice. After this, the fever disappears. If the bile predominates in such fever, then for the seeds of *Holarrhena Antidysenterica*, either *Coriandrum Sativum*, or *Oldenlandia biflora*, may be substituted. If the patient be weak, this sort of *Páchana* which operates as a

purgative should not be administered. Besides the medicines mentioned above, there are others, such as *Jwaránkuça*, Swachchhanda Bhairava, Hinguleswara, Agnikumára, and Sree-Mrityunjaya (of the red variety), pounded with honey and mixed with the juice of the leaves of *Ocimum Sanctum*, may be administered. These medicines may be used after the disappearance of the fever.

Treatment in Fevers due to excitement of the wind.

In fevers caused by excitement of the wind, the juice of *Asparagus racemosus* and *Tinospora cordifolia* mixed with a little treacle may be given. Also, the decoction of the roots of *Piper longum*, *Tinospora cordifolia*, and dry ginger, or any of the following *Páchanas viz* the five roots beginning with those of the *Ægle Marmelos*, or that beginning with *Agathotes Cherayta*, or that beginning with *Vanda Roxburghii*, or that beginning with *Piper longum*, or that beginning with *Tinospora cordifolia*, or that beginning with *Vites Vinifera*, may be profitably administered.*

Treatment in Fever due to excitement of the bile.

In fevers due to excitement of the bile, decoction of *Oldenlandia biflora*, or of *Oldenlandia biflora*, *Pavonia odorata*, and *Pterocarpus Santalinus*, should be administered. Besides these, any of these *Páchanas*, *viz* that beginning with *Holarrhena antidysenterica* or that beginning with *Symplocos racemosa*, or that beginning with *Trichosanthes dioica*, or that beginning with *Hedysarum Alhagi*, or that called *Tráyamána*, and others of the kind, may be given profitably to the patient.

rescription in Fevers due to excitement of the phlegm.

In fevers born of excited phlegm, decoction of the leaves of *Vitex Nigundo*, with powdered *Piper longum* thrown over it, should be given. The decoction of also the Ten roots, as also of the roots of *Justicia Adhatoda*, is very beneficial. Or, instead of any of these, the decoction of

* In Hindu Medicines, *Páchanas* which are combinations of diverse plants and herbs, their fruits or roots or barks, are always named after

the group beginning with *Piper longum*, or the *Páchana* made of the substances beginning with *Picrorrhiza kurroa* or that made of those beginning with *Melia Azadirachta*, may be administered.

Treatment in Fevers due to excitement of two of the faults.

In fevers caused by the excitement of two faults, *Páchanas* should, with great discrimination, be selected. They should be such as may allay the two particular faults that have been excited. In fevers due to the excitement of wind and bile, the *Páchanas* that are prescribed are these, *viz.*, that called *Navanga* ; that called *Panchabhadra* ; that made of the substances beginning with the three fruits ; that made of those beginning with *Solanum Xanthocarpum* ; and that made of those beginning with Liquorice.

Treatment in Fevers due to excitement of wind and phlegm.

In fevers, caused by the excitement of wind and phlegm, the patient should be given the expressed juice of the leaves and flowers of *Justicia Adhatoda*, mixed with honey and sugar, to drink. In fevers accompanied by bilious hemorrhages or by jaundice, the expressed juice of the leaves and flowers of *Justicia Adhatoda*, is very beneficial. In fevers caused by excitement of wind and phlegm, the following *Páchanas* are prescribable, *viz.*, that made of the substances beginning with *Tinospora cordifolia* ; that made of those beginning with *Cyprus rotundus* ; that made of those beginning with *Berberis Asiatica* ; that called *Cháturbhadraka* ; that made of the seven drugs beginning with *Cissampelos hernandifolia* ; and that made of those beginning with *Solanum Xanthocarpum*. In this fever, the application of heat by means of heated sand-grains, is beneficial. The process is this : the sand should be heated on an earthen vessel ; a piece of cloth should be taken ; upon it should be stretched some leaves of

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the tree or herb that is mentioned first ; hence, Vilwádi, Kirátádi, &c. All those will be explained in the proper place.—T,

Ricinus Communis, or of *Calatropis gigantea*, or betel leaves ; the heated sand should be thrown upon those leaves ; and then a small quantity of *kánji* (infusion kept for a long time of boiled rice) should be sprinkled over it ; the cloth should then be bound up into a spherical ball. That ball should be applied to every part of the patient's body excepting the breast. As an effect of this application, the pains in the patient's head and limbs become considerably allayed.

Treatment in Fevers due to excitement of bile and phlegm.

In fevers caused by excitement of bile and phlegm, the following *Páchanas* should be prescribed *viz.*, that made of the substances beginning with *Trichosanthes dioica* ; that made of the eight substances beginning with *Amrita* (*Tinospora cordifolia*), and that made of the five bitters.

Treatment in the above Fever in their acute stage.

In all these fevers, in their acute stage, during periods of remission or intermission, the following medicines, such as Sarvajwaránkuça pills, Chandeçwara, Chandraçekhararasa, Vaidyanath pills, Navajwarebhasingha, Mrityunjayarasa, (of the dark variety,) Prachandeçwara, Tripura-Bhairavarasa, çitárirasa, Kaphaketu and Pratàpmártandarasas, &c., should be prescribed, the selection to be made according to the particular fault or faults that has or have been excited, and directing the use of that vehicle which may be most beneficial.* Pulverised *Aconitum heterophyllum*, (6 Ratis), may be administered three or four times, at intervals of two or three hours. Pulverised *Piper longum* (2 Ratis), mixed with pulverised kernel of the seeds of *Guilandina banducella* (of the measure of 4

* The names of Hindu Medicines are generally poetical. Their significations are interesting. For example, ' Sarvajwaránkuça" means that which acts on all fevers like a goad or sharp hook on an elephant ; Chandeçwara, Chandraçekhara, Vaidyanath are names of Çiva, the patron deity of physicians and drugs. "Navajwarebhasingha" is "lion to the elephant represented by an acute fever," implying that this medicine destroys a fever how violent or strong it may be, &c.

Ratis), may also be administered. Both these have been found to be beneficial.

Treatment in Fevers due to excitement of all the faults in its first stage.

In fevers brought about by the excitement of all the faults, the physician should first attend to the evils that may be brought about by the undigested food in the stomach and by phlegm. Afterwards, bile and wind may be attended to. For assisting the digestion of the undigested food in the stomach, *Páchanas* made of the group beginning with *Pancha-Kôla*, and that beginning with *Cassia fistula* should be administered. For alleviating the excited phlegm, dry ginger, *Piper longum*, and *Piper nigrum* should be pulverised, and mixing it with rock salt and juice of ginger, should be kept in the mouth, and the patient should repeatedly spit without throwing out the medicines. If this be done three or four times a day, at proper intervals, the dry and thick phlegm that has accumulated in the chest, sides, head, and throat, or pulmonary regions, is sure to come out. By repeatedly administering, again, a cerebral purgative prepared with the juice of the *Citus Medica* mixed with the three varieties of salt, *viz.*, rock-salt, *Vit.*, and Sonchal, the phlegm becomes thin and is secreted out.* If the patient becomes unconscious, the following may be administered as a cerebral purgative : take in equal quantities some roots of *Piper longum*, rock-salt, and flowers of *Piper longum* and of *Dioscorea aculeata.* These should be reduced to powder. With a measure of this powder

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* In Hindu Medicine, various kinds of salt are used. The principal ones are "Saindhava" or rock-salt, so called from Sindhu, the modern Sindh, the country whence it used to come in former days.. 'Sámudra' or that produced from the sea or sea-waters. 'Vit' occurs in dark, red, shining granules somewhat resembling coarsely powdered lac in appearance. It has a mild, saline and nauseous taste. 'Sauvarchala,' called also 'Sanchál' and Kálanimak' is aromatic, agreeable and digestive. 'Romaka,' called also 'Sákambari, comes from the lake Sambhar in Rajputana. 'Audbhida' is manufactured from the earth. The ashes of various plants, again are utilised for manufacturing salts.

should be mixed an equal quantity of black pepper reduced to powder. It should then be dissolved in a quantity of hot water. It is this hot water that should be frequently administered as a cerebral purgative. The patient will then recover consciousness, and such symptoms as sleepiness, delirium, and heaviness of the head, will disappear or be considerably alleviated. For curing sleepiness, a cerebral purgative may be used consisting of the following articles taken in equal quantities, *viz.*, rock-salt, seeds of *Moringa pterygosperma*, mustard seeds of the white variety, and *Applotaxis auriculata*. These should be reduced to a paste with the urine of the goat. A collyrium, applied to the eyes of the patient, made of the following substances, will bring back consciousness : seeds of *Mimossa sirissa*, *Piper longum*, black pepper, rock-salt, garlics, Realgar, and *Acorus calamus*. These should be taken in equal quantities, and a paste should be made of them with cow's urine. If the head be very hot, the eyes bloody in hue, and a severe headache appears, the following medicine may be applied with effect : take of Nitrate of Potash above half a *tolá*, and of Ammonia half a *tolá*. These should be dissolved in water of the measure of one *seer*. A piece of cloth, properly drenched in this water, should be folded up and applied to the temples and the crown of the head. Drenching it repeatedly in that water, it should be applied repeatedly to those particular parts. Such application is certain to alleviate the heat and pain in the head. In this fever, the following *Páchanas* may be administered, *viz.*, that called Kshudrádi, called Cháturbhadraka, that made of the five roots, that made of the ten roots, that made of the drugs beginning with *Cyperus pertenuis* that called Chaturdaçánga, the three varieties of that called Ashtádaçánga, that called Bhàrgyádi, that made of the group beginning with *Circuma Zerambet*, that made of the group beginning with *Solanum Indicum*, that called Vyashádi, and that made of the group beginning with *Ipomœa Turpethum*. The following medicines also may be used; *viz.*, simple Kasturibhairava, compound Kasturibhairava, çleshmakálánalarasa,

Kálánalarasa, Sannipáta-bhairava, Vetálarasa, and others of the kind.

Prescription in Fevers due to excitement of all the faults in the second and the third stages.

If in fevers caused by the excitement of all the three faults, the body becomes cool and the pulse weak, the following medicine should be given three or four times : *viz.*, Makaradhwaja of the measure of one Rati, musk of the measure of one Rati, and camphor of the measure of one Rati, grinding together in a little honey. To this should be added two *tolás* of the juice of betel-leaves or of ginger. This should be administered three or four times to the patient. Considerable benefit will result from it. At such a time, Mrigamadásava, Mritasanjivani Sura, and the medicine which we have dubbed by the name of "Kasturikalpa Rasáyana," may, with discrimination, be administered. When the patient's vision, hearing, and speech are gradually failing, the pulse is sinking, and consciousness disappearing, the medicines that should then be administered are Suchikábharana, Ghora-nrisingha, Chakri (Cháki), Brahmarandhrarasa, and others of great potency.

Prescription in Pneumonia.

The disease which in European medicine is called Pneumonia is not, according to Hindu Physicians, a separate disease. It is a stage of fever due to the excitement of all the three faults. In that stage the remedies to administer are the several *Páchanas* already named, as also Lakshmi-vilása, Kasturi-bhairva, Kapha-ketu, and those varieties of medicines which are prescribable in Phthisis. These remedies require great discrimination in their application, for their potency is very great.

Prescription in Fever called Abhinyása.

In that fever wich is distinguished by the name of "Abhinyása,"* the *Páchanas* called Káravyádi and çringádi, and the medicines called Swachchhanda-náyaka, as

* Its symptoms have been described before. *Vide ante*, page 46. It is a violent form of fever, in which the patient has no consciousness,&c.

also all those named above as prescribable in fevers characterised by excitement of all the faults, should be administered.

Symptoms in Acute Fever.

In acute fever, especially when it is characterised by excitement of all the three faults, in consequence of the violence of their excitement or of acts of indiscretion, various supervening symptoms of a violent character manifest themselves. These supervening symptoms are more dangerous than the original disease, since, if not alleviated, they bring on death soon enough. The physician should set himself to treat these supervening symptoms first.

Inflammation in Fevers due to the excitement of all the faults and its Treatment.

After the manifestation of fever characterised by excitement of all the faults, an inflammation sets in, in some patients, of the region called the root of the ear, This inflammation, in many cases, proves fatal. If it appears during the first stage of the fever, it is regarded as curable ; if during the middle stage, it may be cured, but the cure is effected with great difficulty. During the first stage of the inflammation, leeches should be set for sucking as much blood as they can. Plasters may be applied, made of yellow Ochre, *Pángá* salt, dry ginger, *Acorus calamus* and *rye*, taken in equal measure and reduced to a paste with a sufficient quantity of sour gruel ; or of *Dolichos biflorus*, *Myrica sapida*, dry ginger, and *Nigella sativa*, taken in equal measure, and reduced to a paste with a sufficient quantity of water. Both the plaster must be heated on fire before application. If the inflammation, instead of subsiding under such treatment, continues, it should then be allowed to reach the state of suppuration. Linseed poultice, properly heated, should be applied. Repeated applications of such poultice would lead to suppuration. When the state of suppuration has been reached, surgical operation should be resorted to. For curing the opening or the wound, garlic oil, or our own "Kshatàri Oil", in addition to daily washing and dressing, should be resorted to.

CHAPTER III.

TREATMENT OF THE SUPERVENING SYMPTOMS OF FEVER.

Thirst in Fevers due to excitement of phlegm and its Treatment.

In fevers characterised by excitement of phlegm, if there be excessive thirst, it is not advisable to give the patient much water to drink. A quantity of water should be properly boiled and then allowed to cool. In it should be dissolved a little quantity of white sandal paste. Taking a small quantity of cumin seeds and tying them up in a little piece of cloth, soak them in the water thus prepared. The patient may be made to suck, as often as he likes, the cumin seeds thus tied together and soaked. In this way the thirst may be alleviated, or, ice may be given now and then. The best remedy, however, is the medicated drink called Shadanga-pániya.

Burning sensation in Fever and its Treatment.

If the burning sensation of the body be great, the juice of *Celsia coromandeliana* should be rubbed on the body. Or, pounding a quantity of *Ptychotis ajowan* with the juice of *Euphorbia neriifolia*, and making a semi-liquid paste, it should be rubbed on the body. Or, drenching a piece of cloth in some gruel of rice and then wringing off or pressing out the liquid, the patient's body should for a time be covered with it. When the cloth becomes dry, it may again be steeped in sour gruel and again applied in the same manner. A paste may at first be made of some sprouts of *Zizyphus Jujuba* with the help of a little measure of sour gruel of rice. The paste may afterwards be mixed or dissolved in a larger measure of gruel. This liquid should be churned with a wooden staff. The froth that will arise may be rubbed over the patient's body. The sprouts of *Melia Azadirachta* may be used in the same way and the froth raised may be applied after the same manner. If, again, a plaster be applied to the crown of the head, made of the paste of *Káliya* wood, red-sandal, *Asclepias pseudo-*

sarsa, liquorice, and the kernel of the seeds of *Zizyphus Jujuba*, taken in equal quantities, with sour gruel of rice, the burning sensation of the body, as also the thirst of the patient may be considerably alleviated.

Excessive Perspiration in Fever and its Treatment.

If excessive perspiration appears, the body may be rubbed with a quantity of *Dolichos biflorus* reduced to fine powder after frying, or with red powder.* Burnt earth, finely pulverised, may also be rubbed on the body with beneficial effect.

Nausea and Vomiting in Fever and its Treatment.

For alleviating nausea and vomiting, the decoction of *Tinospora cordifolia*, cooled and mixed with a little honey, should be administered as a drink; or, the roots of *Andropogon muricatum*, to the measure of one *tolá*, reduced to paste, and mixed with the paste of white sandal of the measure of half a *tolá*, and dissolved in a quarter of a *seer* of sugar-water, may be repeatedly given, the measure each time being one *tolá*;† or, *Oldenlandia biflora*, of the measure of *2 tolás*, should be boiled in half a *seer* of water, till the quantity of water is reduced to half a *poá*. It should then be strained. A spoonful or two of this liquid may be administered with beneficial effect. The dung of the honey-bee, mixed with honey and sandal-paste, or with sugar, if licked, may alleviate nausea or vomiting. Three or four grains of the dung of the cockroach should be dissolved in a quantity of cold water. A spoonful or two of this water, repeated twice or thrice will alleviate vomiting. Pieces of ice, kept within the mouth, alleviate this symptom as also hiccup. The powders called *Eládi*, &c, spoken of in the chapter on Nausea, may also be used.

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* Genuine 'Phalgu' is made of the root of a species of wild ginger, and coloured with *Sappan* wood, The traders, to make large profit, substitute less costly materials. Indeed, any kind of wood reduced to fine powder and coloured red, is now sold in the Calcuttta market as "Phalgu."

† Better than sugar is Bátásá' which is made of sugar properly boiled in water. It is preferred for its lightness.

Diarrhœa in Fever and its Treatment.

If diarrhœa be the supervening symptom, the treatment should be that which is prescribed in fever with diarrhœa.* If the bowels be constipated, castor-oil, of the measure of 2 or 2 ½ *tolás*, mixed with warm water or milk, may be administered. The decoction may also be prescribed of the seeds of *Holarrhena Antidysenterica*, the leaves of *Trichosanthes dioica*, and *Picrorrhiza Kurroa*, may be given. Besides these, the medicines called Jwarakeçari, Jwara-murári, and Ichchhá-bhedi rasa, may be prescribed, or, Sarala-bhedi pills may be given. It operates as a mild purgative and induces a few easy motions.

Suppression of Urine in Fever and its Treatment.

If the urine be suppressed, Vajra-kshára, measuring from 2 to 6 *ratis*, dissolved in cold water, should be given to the patient to drink in small doses at intervals of 2 hours.† For Vajra-kshára, the same quantity of saltpetre may be used, in the same way ; or, taking a quarter of a *tolá* of each of these, *viz.*, the roots of *Andropogon muricatum*, the seeds of *Tribulus terrestris*, *Hedysarum Alhagi*, the seeds of cucumber, the seeds of *Cucumis Melo*, Kábáb-chini, and bark of *Cratæva religiosa*, throw them into an eighth of a *seer* of water and keep them there for 2 hours. The decoction, thus prepared, should be given, a little at a time, every half an hour. This would cure suppression of urine. Besides, during urination, there will be no pain. If half a *tolá* of saltpetre, dissolved in a quarter of a *seer* of water, and mixed with a little measure of sugar, be given, it produces beneficial effects. A little quantity of this water, administered now and then, would cause the urine to flow freely. This drink will also abate the quickness of the pulse and the heat of the body. Indeed, it will bring about a thorough remission of the fever.

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* Hindu Medicine regards fever with diarrhœa as a distinct disease. Hence, diarrhœa, as a supervening symptom, has no separate treatment.

† Vajra-Kshára is Carbonate of Soda.

Hiccup in Fevers and its Treatment.

In alleviating the symptom of hiccup, the patient should be made to inhale the smoke of Assafœtida, black pepper, *Phaseolus radiatus*, and dried horse-dung, all burnt together in smokelessly burning charcoal. A quantity, measuring aboubt half a *tolâ*, of rye, should be reduced to powder. It should then be thrown into water measuring half a *seer*. After sometime the pure water, for the powder will fall down into the bottom, should be taken and kept in another vessel. About half a *chattack* of this water should be given to the patient at intervals of 2 or 3 hours. Mustard oil should be rubbed over the stomach and abdomen, and warm water should be used (over the part thus rubbed) as a *Sweda*. Rock-salt or sugar, mixed and dissolved in a quantity of water, operates as a good medicine, for if the water, so prepared, be taken as a cerebral purgative, the symptom of hiccup soon disappears. Taking, again, the dry bark of the *Ficus religiosa*, it should be burnt, and while still blazing, dipt into water. This water should afterwards be strained and given to the patient as a drink, a little at a time. It will have the effect of alleviating hiccup and vomiting. The intestines of cockroach with black pepper of about half the measure should be reduced into a paste. About a *rati* of this should be dissolved in a quantity of cold water. This water taken twice or thrice, is sure to alleviate the most violent hiccup in no time.

Asthma and its Treatment.

If the breath be asthmatic, the infusion may be given of *Solanum Indicum*, *Solanum Xanthocarpum*, *Hedysarum Alhagi*, *Cucumis acutangulus*, *Rhus succeedanea*, *Clerodendron Siphonanthus*, *Aplotaxis auriculata*, *Picrorriza Kurroa*, and *Circuma Zerumbet*. Or, *Piper longum*, *Myrica sapida*, and *Rhus succeedanea*, reduced to powder, and mixed with honey, may be given to be licked with the tongue. The plumes of the peacock reduced to ashes in confined smoke, 2 *ratis*, and *Piper longum* reduced to pulv, 2 *ratis*, or the kernel of *Terminalia bellerica*, 2 *ratis* or the kernel of the seeds of *Zizyphus Jujuba*, 2 *ratis*, mixed with

honey, should be given to lick. A piece of iron, heated in dry cowdung gathered from fields, may be used for gently cauterising the sides. This has the effect of alleviating even violent asthma.

Cough and its Treatment.

If cough be the distressing symptom, then making a pulv of these, *viz.*, the roots of *Piper longum*, *Terminalia bellerica*, *Oldenlandia biflora*, and dry ginger, mix it with honey and give it to the patient to lick ; or, the juice of *Justicia adhatoda*, mixed with a little honey, may be given to drink ; or, steeping the fruits of *Terminalia bellerica* in clarified butter, cover them up with cowdung and boil them in that state on a slow fire. The fruits, when sufficiently boiled, should be allowed to cool a little. By keeping them (one or two) in the mouth for a little while, cough is sure to disappear.

Disgust for Food and its Treatment.

If disgust for food is the symptom that is to be alleviated, the following remedies should be tried, *viz.*, rock-salt and juice of ginger, or rock-salt mixed with the filaments of the flowers of *Citrus medica*, or clarified butter and rock-salt and the juice of *Citrus medica*, or the thin paste of the fruits of *Phyllanthus emblica* and *Uvæ Passæ*. Any of these, kept within the mouth, will allay the symptom.

Preparation of *Ghusrá* in Chronic and Intermittent Fever.

In ordinary Chronic Fever and Intermittent Fever, the juice of the leaves of *Nyctanthes arbor-tristis*, mixed with a little honey, may be given to drink. The *Ghusrá* of these, three *viz.*, *Oldenlandia biflora*, the leaves of *Nyctanthes arbor-tristis*, and *Tinospora cordifolia* or of these five, *viz.*, *Tinospora cordifolia*, *Oldenlandia biflora*, "Thankuni," "Hilinchá," and the leaves of *Trichosanthes dioica*, may be administered. "Ghusrá," is prepared in the following way : the different articles are half-grinded together ; they are then wrapped in a plantain leaf and thinly covered over with clay, and then placed on a fire. After a while, their juice is pressed out. This juice is known by the name of " Ghusrá ; or, take

the roots, bark, leaves, flowers, and fruits of the plant known by the name of Hárakánkrá, and grind them together with a pestle. These are afterwards to be exposed to a fire in the same way. The juice is then to be expressed. Taking about 2 tolás of this juice and mixing with 2 annas weight of dry ginger powder, administer it to the patient. Old or chronic fever is alleviated by it. Or, take the root of a single plant called the *Wedelia calandulacea*, and divide it into seven pieces, one piece with a small piece of ginger may be taken by the patient at a time. This medicine cures all kinds of old or matured fever. Taking the following, *viz.*, *Balsamodendron mukul*, the leaves of *Melia Azadirachta*, *Acorus calamus*, *Aplotaxis auriculata*, *Terminalia chebula*, *Hordeum hexastichum*, white mustard seeds, and clarified butter, mix them together by grinding them in a mortar. When properly powdered and made into a paste, small sticks should be formed and dried in the sun. When dry, they should be burnt and the patient should be made to inhale the smoke. Indeed, the smoke should be applied to every part of the body. Such application of medicated smoke is called "Ashtàngadhupa." Old or mature fever is cured by it. By applying the smoke of sticks made of the cat's dung, fever falling within the class of a agues may be cured. If *Balsamodendron mukul*, and *Andropogon Schœnanthus* be not obtainable, which are very efficacious, the roots of *Andropogon muricatum*, *Acorus calamus*, the resin of *Shorea robusta*, the leaves of *Melia Azadirachta*, the roots of *Calatropis gigantea*, *Aquilaria Agallocha*, *Santalum album*, and *Cedrus deodara*, may be grinded together and made into a paste for making sticks. The smoke of sticks so made cures several kinds of fever. These sticks are called "Aparàjita" or never-failing. In all kinds of matured fever as also of intermittent fever, the following kinds of *Páchanas* may be administered, taking into account the particular fault or faults excited; the group of herbs beginning with *Solanum Xanthocarpum*, that beginning with *Tinospora cordifolia*, that beginning with *Uvæ Passæ*, that beginning with "Mahaushadha"

(otherwise dry ginger), that beginning with *Trichosanthes dioica*, that beginning with *Sipponanthus Indica* (and especially called "Vishamajwaraghna"), that beginning with the same herb (and especially called " Vrihat "), that beginning with liquorice, and that beginning with *Beleria cristata*. In Intermittent Fevers, all the three faults, excited, are the causes. Soon, however, one or two of them predominates or predominate over the others or other. Hence, in prescribing the above *Páchanas* care should be taken to ascertain the particular fault or faults that has or have been more excited than the others or other.

Prescription in Tertian and Quartan Fevers.

In Tertian Fever, the *Páchanas* that should be prescribed are that beginning with dry ginger, that beginning with the root of *Andropogon muricatum*, and that beginning with *Trichosanthes dioica*. In Quartan Fever, the *Páchanas* to be prescribed are that beginning with *Justicia adhatoda*, that beginning with *Cyperus rotundus*, and that beginning with *Terminalia chebula*. It is commonly believed that the roots, extracted under the constellation *Pushyá*, of any of the herbs mentioned below and tied with a red thread to the wrist, prove beneficial in Tertian Fever. The plants are *Leea hirta*, *Sida cordifolia*, *Echites frutescens*, *Sipponanthus Indica*, *Mimosa pudica*, *Doodia lagopodiodes*, *Achyranthes aspera*, and *Verbesina calandulacea*. Quartan Fever is sometimes cured by the administration of such cerebral purgatives as the juice of the leaves of *Mimusops elengi*, or these three, *viz*, the juice of *Mimosa sirissa*, *Cricuma longa*, and *Berberis Asiatica*, pounded and made into a paste and then mixed with a little *Ghee*. Another cerebral purgative may be made of the juice of the leaves of *Mimusops elengi*. Extracting, again, the roots of the *Calatropis gigantea* (of the white variety) under the constellation *Aswini*, take 6 *ratis* of the same. Pound it with a little water in which sun-dried rice has been washed. By administering it to a patient suffering from Tertian Fever, beneficial results may be expected. Also the drink (called *Peyá*)

made of rice and the juice of about a thousand leaves of *Oxalis corniculata*, is calculated to do much good in such cases. *

Treatment in Intermittent Fevers that appear at night.

For allaying Intermittent Fevers that appear at night time some recommend the tying up of a piece of the root of *solanum nigrum* to one of the ears of the patient. If, again, the patient be made to drink the *Páchana* made of the herbs beginning with *Solanum Xanthocarpum*, beneficial results may be expected.

Treatment in Fevers that set in with a Sensation of Cold.

In fevers that set in with a sensation of cold, the *Páchanas* made of the herbs and roots beginning with *Bhadrâ*, and of those beginning with *Ghana*, are beneficial, while in those that set in with a burning sensation, the *Páchanas* made of herbs beginning with *Terminalia bellerica* and of those beginning with *Sida cordifolia* (of the larger variety), are beneficial.

Treatment in mature Fevers that take a Chronic Type.

In all those matured fevers, as also intermittent fevers that take a chronic type, the physician, should, carefully ascertaining the particular fault or faults excited and determining the medium of the medicine, administer the following medicines, *viz.*, Sudarçanachurna, Jwrarabhairava-churna, Chandanádi-lauha, Sarvajwarahara-lauha, Vrihat-Sarvajwarahara-lauha Panchánana-rasa, Jwaràçuri-rasa, Jwarkunjarapárindra-rasa, Jayamangala-rasa, Vishamajwaràntaka-lauha, the same iron prepared by the method named Putapáka, Kalpataru-rasa, Trayhakári-rasa, Chaturthakári-rasa, Makaradhwaja, Amritárishta, and others known to the profession. The well-known pills made by us. *viz.*, Panchatiktavatiká, are a remedy of very great efficacy in almost all kinds

* There are two kinds of rice, *viz.*, *átap* and *siddha*. The former is made with the aid of only solar heat ; the latter by boiling paddy in water and then drying it in the sun. Elaborate instructions are laid down for making the drink called Peyá " in Hindu Medicine.—T.

of fever, acute or chronic. In mature fevers, if no excitement be discerned of the phlegm, the following oils may be given to be rubbed over every part of the body, *viz.*, Angáraka Oil, Vrihat-Angáraka Oil, Lákshádi Oil Mahálákshádi Oil, Kirátádi Oil, and Vrihat-Kirátádi Oil. In such fevers, the following varieties of *Ghee, viz.*, Daçamulashatpalaka, Vásádya and, Pippaládya, may be given.

Use of Medicated Milk in Fever.

In such fevers, some varieties of medicated milk prove as beneficial as nectar itself. In immature fevers, those very varieties of milk prove as baneful as poison itself. If milk be boiled with the roots of *Hedysarum gangeticum*, *Doodia legopodioides*, *Solanum Indicum*, *Solanum Xanthocarpum*, and *Tribulus terrestris*, and given to persons suffering from mature fever existing with Consumption, or Asthma, or Chronic Headache, or Inflammation of the Schniederian Membrane, the most beneficial results may be expected. If milk be boiled with *Tribulus terrestris*, *Sida cordifolia*, the bark of *Ægle marmelos*, and dry ginger, it operates to clear the bowels properly, to make the discharge of urine free, and to alleviate matured fevers if these happen to exist with dropsical swellings. Milk boiled with the bark of *Ægle marmelos* and *Boerhavia diffusa* of both the white and the red varieties, becomes capable of alleviating all kinds of matured fevers. If the persons suffering under such a fever experiences cutting pains in the mouth of the anal canal, milk boiled with the roots of *Ricinus communis* should be given to him to drink.

Preparation of Milk used in Fever.

The following directions should be observed in the matter of boiling the varieties of milk spoken of. The several articles mentioned in each case should be taken in equal proportions. Their united weight should come to 2 *tolás*. The quantity of milk to be taken should be 8 times of this, that is, 16 *tolás*. Water, 4 times the quantity of milk, that is, 64 *tolás*, should then be mixed. The whole should then be boiled on a bright fire, till the entire quantity of water should evapo-

rate. The vessel should then be taken down and the liquid should be administered, while mildly warm, to the patient.

Use of Quinine and its Effects.

Under injudicious treatment according to the Western Method, quinine is frequently administered to patients in even the acute stage of fever. The result that happens is that the fever, instead of being cured, is only suppressed so as to re-appear if the patient ceases to adhere to the sick-regimen. Owing to the suppressed condition of the phlegm, no opportunity occurs for administering medicated *ghee* or oils.

Treatment in Accidental Fever.

In Accidental Fevers, that particular fault (wind, bile or phlegm) which may be excited should be attended to. Besides this, there are some especial rules to be observed. In those Accidental Fevers which are the result of wounds, such courses of treatment should be adopted as are the reverse of what are called hot. Then, again, such food and drink should be prescribed as are astringent, or sweet, or oily.

Treatment in Fevers due to Incantations, etc.

The ancient scriptures direct that in fevers brought about by incantations of foes, or curses of Brahmanas, the treatment should consist of *Homa*, of worship offered to the deities and expiratory rites. Similarly, in Accidental Fevers brought about by the action of evil spirits and the influence of hostile planets and constellations, the treatment should consist of gifts to the poor, religious rites of propitiation, hospitality to self-invited guests.

In Accidental Fevers caused by the strong scent of plants and herbs, or by poison administered into the system, the treatment should be by medicines which neutralise the poison and alleviate the excited bile. The decoction should be given of Cinnamon bark, Cardamum, *Mesua ferria*, Cinnamon leaves, Camphor, "Kánktá," *Aquilaria Agallocha*, the red, scented article called "Kumkuma," and cloves. These articles are known by the name of "Sarva-gandha" (*i. e.*, all the scents).

In fevers caused by wrath, the treatment consists of the alleviation of wrath by the presentation to the patient of the thing he hankers for, and of soothing words. In fevers due to lust, grief, and fear, the treatment should be by consoling speeches, the presentation to the patient of the object desired, and by making him cheerfull. Medicines should also be given for allaying the wind. If wrath is excited, then the fever due to lust becomes abated ; so if wrath or lust be excited, fevers due to fear or grief become abated. In fevers caused by the action of evil spirits, the patient should be bound and struck. Generally, in fevers due to mental excitement, the best treatment consists in allaying that excitement by soothing the patient in various ways.

Treatment after Convalescence.

After the fever has been cured, the patient should take every day a tonic medicine consisting of pulverised Iron of the measure of 2 *ratis*, pulverised Chebulic myrobalans of the same measure, and pulverised dry ginger of the same measure, all mixed with the infusion of *Ophelia chirata*. This tonic brings strength and increases blood. Similar benefit may be expected from 'Makaradhwaja' administered with the infusion of *Ophelia chirata*.

Regimen in Acute Fever.

In Acute Fever, the patient should fast, till the excited faults are digested. After the faults have been digested, the physician, noting the measure of appetite, may allow the patient to take sugar-candy, *Bátásá*, pomegranates, the bulbous roots of *Scirpus Kysoor*, grapes, the fruits of *Trapa bispinosa*, sugarcane, fried paddy, thin gruel of fried paddy, gruel of sago or of arrow-root or of barley, and other food of a very light kind. Boiled water cooled or hot should be given for drink. In fevers due to excited phlegm, or excited wind and phlegm, or all the faults excited together, the water that is to be given should be hot. If after the fever has left, the patient feels no complaint for two or three days together, thin old rice, well-boiled, the broth of *Phaseolus Roxburghii* or of *Vicia Lens*, and curries

possessed of pungent or bitter taste, and, fishes of the smaller varieties, should be given. In Acute Fevers, the bowels should be kept clean. In fevers due to excitement of all the faults, the regimen should be precisely of the same kind. If, however, the patient becomes very weak, cow's milk lightly boiled, or the wine called 'Mrita-sanjibani' mixed with broth of meat or of *Phaseolus Roxburghii* or of *Vicia Lens*, should be given a little at a time at brief intervals.

In these fevers the eating of boiled rice before the fever has left the patient, as also the eating of food that is heavy or that increases or excites the phlegm, the rubbing of oil on the body, physical exercise or labour, sexual congress, sleep during the day, indulgence in excessive anger, the drinking of cold water, exposure to chilling blasts, &c., are injurious. The patient should carefully and completely abstain from these acts.

Regimen in Matured and Obstructed Fevers.

In matured and obstructed fevers, the patient, if the strength of the fever has not abated, should take the gruel of fried paddy, or of sago, or of barley, or of arrow-root, or some such dry food as *chuppaties* of wheat flour. If the strength of the fever has abated, the patient may take, during the day time, old and thin rice properly boiled, broth of *Phaseolus Roxburghii* or *Vicia Lens* and curries made of the fruits of *Trichosanthes dioica*, or *of Solanum melangena*, or of *Ficus Glomerata*, or of *Colocasia Indica*, or unripe radish, or that variety of *Mesua paradisiaca* which goes by the name of 'Thôte-kalá' in Bengal, or the sticks of *Moringa pterygosperma*. As regards fishes, the varieties known by the names *Koi*, *Mágura*, *Singhi*, and all species especially called small fishes, may be taken. Lightly boiled milk may also be given. Boiled water, cooled, should be taken. If the patient has become weakened, broth of pigeon or hen or goat meat should be given. At night-time, Sago and water, and light *Chuppaties*, according to the measure of the patient's appetite, may be taken. With rice, the patient should take a little piece of lemon.

Forbidden Acts.

The acts that are interdicted in fever are these :—the eating of food cooked in *ghee* or, indeed, of all kinds of food that are heavy ; sleep during the day ; night-keeping ; excessive labour ; exposure to chilling blasts ; sexual congress ; baths, etc. These are very baneful to persons suffering from fever. It should be observed, however, that in the case of those persons who have fevers due to excited wind and bile, baths at intervals in boiled water made cool, may not be harmful. A little water should be used. The fact is, only those persons who hanker after baths and who, from habit, know that baths would do them good, may indulge in them.

CHAPTER IV.

SPLEEN.

The Causes that lead to Enlargement of the Spleen.

The Spleen becomes enlarged if fever is allowed to remain uncured for any length of time. Malarial Fever, as also residence in any place where Malarial Fever is raging, leads to enlargement of the spleen. If the blood increases in quantity owing to indulgence in sweet and oily food, the spleen becomes enlarged. If, again, one travels in a fast vehicle immediately after heavy meals, or indulges in excessive labour, the spleen falls off its place and begins to enlarge. The place of the spleen is on the left side of the upper part of the stomach. In its normal state it cannot be felt by the hand. If enlarged, it can be easily felt by the physician. When the spleen becomes enlarged, the person has an accession of fever that last in a mild state for the whole day and night, or that increases or decreases on alternate days, every exacerbation being accompanied by a sensation of cold and shiver. Some of the symptoms of enlargement of the spleen are a biting or burning sensation in it;

constipated bowels; scanty or blood-red urine ; difficulty of breathing; cough; loss of appetite ; langour of body ; loss of flesh; weakness; paleness of complexion ; thirst ; vomiting; tastelessness of the mouth ; the bloodlessness of the eyes, the hands, the lips, etc ; vision of darkness ; and swoons or loss of consciousness

Treatment of Spleen.

In Enlargement of the Spleen, the treatment should consist of keeping the bowels clean. Chebulic myrobalans reduced to fine powder and mixed with old treacle, or with *Vit* salt, each of equal measure, may be administered with warm water. By purging the bowels, this medicine proves very beneficial in enlargement of both the spleen and the liver. *Piper longum* is an efficacious remedy in this disease. Two or three of these fruits, reduced to paste with the aid of cold water, and administered by itself or with old treacle, operate beneficially on this disease. The flowers of the palmyra, kept within a covered pot and reduced to cinders, operate as a beneficial remedy in all cases of enlargement of the spleen, if administered in proper measure, after being mixed with old treacle. An equal measure of each of these, *viz.*, asafetida, dry ginger, *Piper longum*, black pepper, *Applotaxis auriculata*, the ashes of the green spikes of barley, and rock salt, pounded with the juice of *Citrus medica*, makes an efficacious medicine for patients suffering under this disease. One-eighth of a tolá to one-fourth is the measure. Equal measures should be taken of *Ptychotis ajowan*, roots of *Plumbago Zeylanica*, the ashes of the green spikes of barley, roots of *Piper longum*, fruits of the same, and *Baliospermum montanum*. These should be reduced to powder. If half a tolá be administered with warm water, or whey, or wine as the vehicle, beneficial results may be expected. The roots of *Plumbago Zeylanica*, should be reduced to a paste and divided into pills, each of the weight of one *rati*. Three pills should be given each inserted within a ripe plantain. The roots of *Plumbago Zeylanica*, turmeric, and ripe leaves of *Asclepias gigantea*, reduced to

powder, or the flowers of *Grislea tomentosa* reduced to powder and mixed with old treacle, may be given. Garlics, roots of *Piper longum*, and chebulic myrobalans, if eaten, and cow's urine, if drunk, does good in such cases. Half a tolá of *Galega purpurea*, reduced to paste, and administered with whey, does much good. Half a tolá of the lime of conch-shells administered with the juice of *Citrus acida* can reduce the size of even a very much enlarged spleen. The lime of bivalve shells obtained from the ocean is a good remedy in this disease. The wood of *Cedrus deodara*, rock salt, and sulpher, taken in equal measure, and reduced to ashes, operate beneficially in enlargements of the spleen and also of the liver. One-eighth tolá of the fruits of *Piper longum* reduced to powder, and administered with the decoction of chebulic myrobalans and *Amoora Rohituka*, proves efficacious. The decoction of the barks of *Hedysarum gangeticum*, *Doodia lagopodioides*, *Solanum indicum*, *Solanum xanthocarpum*, *Tribulus terrestris* (syn. *T. langinosus*), chebulic myrobalans, and *Amoora Rohituka* forms a good remedy. *Páchana* of the group beginning with *Nidigdhika* (*Tribulus terrestris*) may also be administered. Besides these, the remedies known by the names of Mánakádi-gudiká, Vrihanmánakádi-gudiká, Guda-pippali, Abhayálavan, Mahámrityunjaya-lauha, Vrihal-lokanátha-rasa, and others, should with discretion be administered. If fever, with excited phlegm, be not present, such Ghritas as Chitraka-ghrita deserve to be administered. Another efficacious medicine in enlargement of spleen is Rohitárishta.

Our Panchatikta Pills.

If violent fever accompanies, or if the fever that is present suddenly gains in strength, then among the medicines mentioned above, those should be selected which are alleviative of fever also. Those medicines, again which check and cure fever, should be administered in conjunction with the drugs that alleviate enlargement of the spleen. If necessary, the treatment of the spleen should be suspended temporarily for treating the fever.

Our Panchatikta Pills are very efficacious in fever with enlargement of spleen. After the fever has abated, the treatment of spleen should be taken up.

Treatment in Advanced Cases.

In advanced cases, purgatives should not be administered since, if these induce looseness of bowels and stomachic disorders, that undesirable condition can hardly be removed without great difficulty. If loosenes of bowels be induced, such medicines as Vishamajwarántaka-lauha, which operate as inspissants, should be given. If there be dysentery, or dropsical swellings, or jaundice and anæmia, the medicines prescribable in these diseases should then be given along with those especially laid down for enlargements of the spleen. If with enlarged spleen the Grahani be disordered, the disease becomes exceedingly difficult of cure. The medicines prescribable in such cases are Chitrakádi-ghrita as also such medicated spirituous liquors as Kanakárishta, Abhayárishta, etc., as laid down in the chapter relating to diseases of the Grahani.

Treatment when Sores appear in the Mouth.

When sores appear in the mouth, pills made of the ingredients beginning with Khadira (*Acacia catechu*) should, dissolving them in water, be applied to them. Mixing a little alum with the decoction of the barks of *Acacia Arabica*, *Mimusops elengi*, *Eugenia jambolana*, and *Diospyros glutinosa*, and the leaves of the guava, the liquid, while warm, may be given as a gargle. The patient by using this gargle six or seven times a day is sure to derive great benefit from it.

Treatment when Pain accompanies Enlargement of Spleen.

If there be pain in the spleen, or the parts about it, a plaster may be applied of *Zingiber cassumunar* reduced to a fine paste. Fomentation with warm water may also be had recourse to. A sheet of flannel may also be tied round, pressing the spleen slightly.

Diet.

The regimen that has been laid down in cases of mature and chronic fever is prescribable in this diseasc. Those articles and practices

should be avoided by patients suffering from enlarged spleen which have been directed to be avoided by persons suffering from mature fevers. Instead of giving ordinary milk, the patient should have milk boiled with two or three fruits of *Piper longum*. Besides being food, milk boiled with *Piper longum* operates as a medicine. Every kind of fried or burnt food, food that is heavy and takes long time to digest, all articles that are possessed of keenness of energy, much labour, night-keeping, sleep during the day, and sexual congress should be avoided.

CHAPTER V.

LIVER.

Causes.

All those causes which lead to enlargement of the spleen and which have been laid down in the previous chapter, produce enlargement and derangements of the liver also. Besides, excessive drink, the sudden stoppage of bloody discharges from piles, and a few other causes operating suddenly upon the system, lead to enlargement of the liver and other derangements in that important organ. The liver is not only enlarged. It is sometimes contracted. When the liver is in its natural state, it can rarely be felt by the fingers. If enlarged or contracted, the physician can detect it by pressing his fingers down upon that part of the body under which the liver is placed. When the liver is deranged, there is pain in it. The stools become scanty and their color becomes muddy. The whole body, especially the eyes, becomes pale, A sensation of contraction is felt under the ribs of the right side. A chronic cough becomes perceptible. Pain is felt below the right ribs like to what may be caused by numberless needles pricking the part. Pain is felt on the right shoulder, or the whole of the right side of the body. A bitter taste is always felt in the mouth. Nausea or actual vomiting appears. The pulse becomes hard.

Fever is always present. Various other symptoms which appear in cases of enlarged spleen show themselves in this disease also. The patient, when suffering under this disease, cannot lie down on the right side. The fault or faults excited should be determined in the same way as in disorders of the spleen. If disorders of the liver be not attended to for a long time, jaundice, anæmia, and dropsical swellings and diverse other diseases appear. If the liver, becoming very much enlarged, causes the stomach to be enlarged or inflated, it is called by a separate name, *viz.*, enlargement of the stomach. This disease will be noticed in the chapter on the diseases of the stomach.

Treatment.

The treatment is the same as in disorders of the spleen. The bowels should always be kept clean. All the medicines laid down in the last chapter are prescribable in disorders of the liver. Besides those, the well-known preparations of iron called Yakridári, Yakritplihári, and Yakritplihodara-hara, and the following remedies, *viz.*, Vajra-khára, Mahádrávaka, and Maháçankhadrávaka, should, with discretion, be used. For allaying pain, the part above the liver should be rubbed with turpentine and then fomentation with warm water should be resorted to. Cow's urine, heated and bottled up, may also be used for fomentation. A piece of flannel also, soaked in heated cow's urine, may be used for the purpose.

Diet.

The diet which is prescribable in this disease is the same that has been laid down in diseases of the spleen. The articles and practices that should be avoided are also the same.

CHAPTER VI.

FEVER WITH DIARRHŒA.

Name and Causes.

FEVER and Diarrhœa are separate diseases. As sometimes, however, these occur together, and as the treatment that then becomes necessary is distinct from what is pursued in either of the diseases when it occurs separately. Hindu Physicians regard fever with diarrhœa as deserving of especial notice. When those causes which produce fever exist with those others which produce diarrhœa, they lead to fever with diarrhœa. Besides, if one during fever takes such food as should be avoided, as such food as excites the bile, or drinks impure water, or breathes foul air, or uses powerful purgatives, diarrhœa is sure to supervene. In those fevers, again, in which the bile predominates, there is every probability of diarrhœa supervening.

Treatment.

It is practically impossible to combine the treatment of fever and that of diarrhœa in cases of fever with diarrhœa. Almost all the medicines prescribed for fever are more or less calculated to purge the bowels. The medicines prescribable in diarrhœa are all of an opposite character, being constipatives. It will be seen, therefore, that medicines that are alleviative of fever, increase the strength of diarrhœa, while those that alleviate diarrhœa serve to increase the violence of fever. Hence the treatment in fever with diarrhœa is something different from that of fever as also that of diarrhœa. In this disease, no effort should be made at the outset for checking the watery motions. If the motions are checked, diverse other diseases may appear in consequence of the fœtid matter in the stomach and the bowels. In those cases, however, in which the frequency and quantity of the stools appear to be positively dangerous to the patient's life, medicines should be administered for checking them, regardless of the fever. Ordinarily, in this disease, Páchanas and such medicines as provoke the digestive fire should be administered. One tolá

of coriander seeds and one tolá of dry ginger should be boiled in 32 tolás of water. When about 8 tolás remain in the pot, it should be strained. This drink should be given twice or thrice a day after being cooled. The following decoctions also may be given, *viz.*, that of the group beginning with *Pavonia odorata*, or of the group beginning with *Cissampelos hernandifolia*, or of the group beginning with *Cyperus partenuis*, or of that beginning with *Tinospora cordifolia*, or of that beginning with *Andropogon muricatum*, or of the *five roots* or of that beginning with *Holarrhena antidysenterica*, or of that beginning with *Cyperus rotundus*, or of that beginning with *Ghana*, or of the group of five beginning with *Ægle marmelos*. Discretion should be used in selecting the particular decoction. If these decoctions do not allay the disease, the physician should, after selecting the vehicle with discrimination, administer any of these, *viz.*, *Vyashádi-churna*, *Kalingádi-gudiká*, *Madhyama-Gangádhara-churna*, *Vrihat Kutajávaleha*, *Mritasanjibani Batiká*, *Siddhapráneswara-rasa*, *Kanakasundara-rasa*, *Gagan sundara-rasa*, *Anandabhairava-rasa*, *Mritasanjibana-rasa*, and medicines of the similar character.

Diet.

If the patient's strength is not exhausted, he should at the outset be made to fast. A little while after, taking the group of six beginning with *Nymphœa stellata*, cook it in gruel of barley, and then mixing with it a little juice of the pomegranate, the mixture should be given as drink ; or the *manda* of fried paddy, or of barley, or the *pálo* of the fruits of *Trapa bispinosa*, or gruels of arrow-root and barley, may be given.* At this stage the

* The *Manda* of any article is prepared by first soaking it in water. After sometime, the article is dissolved into the water by continuous pressure of the hands and fingers. The somewhat thick liquid is then strained through a piece of cloth. That which falls through the cloth is taken as *Manda*.

Pálo is prepared in a different way. The article is thrown into water. After sometime, its substance is separated from the bark or husk or other unsubstantial parts The substance is then subjected to certain cleaning processes for obtaining the *Pálo*.

food we have prepared and which is known by the name of Sanjibana-Khádya, becomes highly beneficial. If the patient becomes weak, he should not be made to fast. From the outset he should be given light diet of the kind indicated. As the disease decreases in strength and the digestive power of the patient increases, old rice of the finer varieties, properly boiled, juice of *Cicer lens*, and curries made of brinjals or the smaller variety of Udumvara, may be given. Among fishes, those called Mágura, Singhi and Koi, and generally all the smaller varieties, may be given. Of course, it is the juice of these that is recommended, carefully prepared with as little of curry powders as possible. In particular cases, the juice of light and delicate varieties of meat, goat's milk, the juice of pomegranates, and the burnt kernel of raw fruits of the *Ægle marmelos*, may be given. For drink, water should be given, cooled after being properly boiled.

Things and Practices Forbidden.

All food that is heavy and that takes long time to digest, or that is keen in energy, wheat-flour, barley, the following varieties of pulses, *Phaseolus radiatus*, gram, and *Cajanus indicus*, the ordinary pot-herbs, sugar-cane, raw-sugar, dried grapes, all articles that are laxative, salt in copious measure, chillies, copious drafts of water or other drinks, as also cold, sunshine, the heat of fire, the rubbing of oil on the body, baths, physical exercises, night-keeping and sexual congress, are forbidden.

CHAPTER VII.

DIARRHŒA.

That disease in which the faults, *viz.*, wind, bile, and phlegm, and the *dhátus* or chief ingredients of the body, *viz.*, juices, blood, flesh, adeps, urine, etc., being all more or less

vitiated, weaken the digestive fire and are themselves forced out of the body with the stools by the action of the wind, is called Diarrhœa.

Causes.

All food that is difficult of digestion, or that is very oily, or very dry, or very hot, or very cool, or very watery, or very hard, or that is composed of hostile or inharmonious ingredients such as milk and meat or fish, eating before the food last taken has been digested, food that is not properly cooked, irregular eating, that is, eating too much one day and too little another day, or eating at irregular intervals, eating a particular kind of food in excess, excessive, or injudicious, or insufficient use of emetics and purgatives and enemata, vegetable or mineral poison eaten or drunk, vitiated wine or water taken copiously, indulgence in food and practices that are injurious and to which, besides, one is not accustomed, irregularities of season, panic, grief, remaining in water for a long time, suppression of the urgings of urine and stools, and worms in the stomach, are some of the causes that lead to attacks of diarrhœa.

Varieties.

Diarrhœa is generally regarded as of six varieties, *viz.*, 1. born of vitiated wind ; 2. of vitiated bile ; 3. of vitiated phlegm ; 4. of all the faults vitiated ; 5. of grief, and 6. of the juice of uncooked or raw food. Those varieties which are induced by the vitiation of two of the faults present the symptoms, in a combined state, of each of those two faults. Hence, they do not deserve to be regarded separately.

Premonitory Symptoms.

Before the symptoms of diarrhœa, are fully developed pain is felt in the cardiac region, the region about the navel, the anus, the stomach, and the two sides of the abdomen. One feels as if one is being incessantly pricked with a hundred needles in these regions. A general langour of the body is also felt. The wind does not move freely. The bowels become constipated. Indigestion is another premonitory symptom that is certain to appear.

Symptoms of Diarrhœa Caused by Vitiated Wind.

In diarrhœa brought about by vitiation of wind, the stools are scanty and frequent, of the colour of blood or dark, and mixed with froth. They are dry and contain indigested matter. The passing of stools is accompanied by sound. There is pain in the mouth of the anus.

Symptoms of Diarrhœa Caused by Vitiated Bile.

In diarrhœa caused by vitiated bile, the stools are either yellow, or green, or red. The other indication are thirst, swoons, burning sensation all over the body, burning pain in the mouth of the anus, and the appearance of sores also in that part.

Symptoms of Diarrhœa Caused by Vitiated Phlegm.

In diarrhœa caused by vitiated phlegm, the stools are white in colour ; thicker than in the other varieties ; mixed with phlegmatic secretions ; possessed of the scent of raw and undigested food. They are cool to the touch. The hairs on the patient's body frequently stand erect.

Symptoms of Diarrhœa Caused by all the Three Faults being Vitiated.

In diarrhœa caused by the vitiation of all the faults, the indications are observable of each of the separate varieties. The stools look like porcine fat and sometimes like water in which meat has been washed. This disease is very difficult of cure.

Symptoms of Diarrhœa Caused by Grief.

If one, in consequence of some dire calamity, becomes filled with grief, and as a result begins to eat very sparingly, the heat and vapours caused by grief, entering the stomach, weaken the digestive fire and throw the blood out of its proper course. This induces diarrhœa. In this variety, blood as red as the fruits of *Abrus precatorius* comes out, sometimes mixed with stools and sometimes unmixed with any other matter. When mixed with stools, such blood is possessed of a very fœtid scent ; but when it is unmixed with stools, it is almost scentless. Unless the grief which lies at the root of the disease be conquered, the disease itself cannot be cured.

Symptoms of Diarrhœa Caused by Indigested Juices.

In consequence of the inability to digest the food taken, the three faults fall away from their respective paths and vitiate the blood and other ingredients of the body. The result is that the patient frequently passes stools of different colours. In this kind of diarrhœa, biting pains are constantly felt in the stomach.

The Examination of Stools in Diarrhœa.

As long as the stools are greasy and of a very fœtid scent and sink when thrown into water, the diarrhœa is called *Amâtisára, i. e.*, immature, or that caused by undigested juices. When the stools lose their fœtid scent as also their slippery or lardaceous quality, and when they float on water instead of sinking down to the bottom, the diarrhœa is regarded mature. In this stage, both the stomach and the body become lighter than before.

Symptoms which are Fatal.

If in any variety of diarrhœa the stools become oily and dark in colour, or black and red like a piece cut off from the liver, or if they become shining and transparent and resemble either ghee, or oil, or fat, or marrow, or a piece of boneless flesh, or milk, or curds, or water in which flesh has been washed, or if they become blue and red like the wings of the Chása (the blue jay), or slightly dark and burnt in colour, or glossy, or of various colours, or if the stools show on their surface circular spots of diverse hues like what may be seen on the plumes of the peacock, or if they emit a fœtid odour like that of carrion, or if they look like a quantity of cerebral matter, or if they become copious in quantity, death very generally ensues. That diarrhœa which is characterised by thirst and burning sensation all over the body, in which the patient sees darkness in broad daylight, in which there is difficulty of breathing as in asthma, or hiccup, or sharp, shooting pains on the sides of the chest or in the bones, or fainting fits and loss of consciousness, or restlessnses of the mind, or in which the patient's piles (if he

has them) suppurate and throw out puss, or in which there is delirium, is regarded by physicians as incurable. That diarrhœa in which mouth of the anus remains open and never shuts, or in which the patient loses strength and flesh, or in which the patient's body remains cool notwithstanding the inflammation and suppuration of the anal canal, also proves incurable. If these symptoms manifest themselves, recovery cannot be expected of the patient, whatever the patient's age or sex.

Diarrhœa with Bloody Stools.

Besides these, there is another form of diarrhœa in which bloodly stools are frequently passed in copious measures. If a patient, while suffering from diarrhœa born of vitiated bile or while such diarrhœa is about to attack him, largely indulges in food that generates bile, he is certain to get diarrhœa with bloody stools. In this disease, blood is passed in copious quantities, sometimes mixed with stools and sometimes uumixed with any matter. In other forms of diarrhœa when they become mature, drops of blood may sometimes be seen mixed with stools. These, however, are to be distinguished from diarrhœa with bloody stools.

Signs of Cure.

The patient, when diarrhœa is completely cured, succeeds in passing urine or wind without the stools coming out at such times. The digestive fire also increases and the sensation of heaviness in the stomach disappears.

When and how to Administer Astringents.

In no form of diarrhœa during the immature state, should astringent drugs of any kind be administered. If administered at such a stage, the medicines operate most injuriously. By stopping the escape of the vitiated faults, they induce dropsical swelllngs, anæmia and jaundice, enlargement of the spleen, leprosy, abdominal tumours, fever, rigid spasms, tympanites, flatulence, inflammation and ulceration of the *Grahani*, piles, and various other diseases. Hence the treatment is seperate of immature diarrhœa. It should be noted,

however, that in those cases of even immature diarrhœa in which the stools are watery and very copious, and in which the strength of the patient gradually decreases, astringent medicines may be prescribed. In the case of infants and old men, as also of those who are very weak, such medicines should be administered even in the immature stage.

Treatment.

In the immature stage of diarrhœa, for alleviating the pains caused by the undigested food in the stomach, for preventing the fæcal matter in the intestinal canals from becoming obstructed, for the digestion of the faults and improvement of the digestive fire, the decoction is prescribed of these five, *viz.*, coriander seeds, dried ginger, the tubers of *Cyperus rotundus*, the roots of *Pavonia odorata*, and dried *Bœl*. In bilious diarrhœa the decoction should be given of four of the above, leaving dried ginger out. If there be pain in the stomach, accompanied by thirst, the decoction is prescribable of dried ginger, the tubers of *Cyperus rotundus*, and the tuberous roots of *Aconitum heterophyllum*. The decoction may also be given of these two only, *viz.*, coriander seeds and dried ginger. The decoctions are capable of digesting the undigested faults and exciting the digestive fire. If, again, at such a stage a few scybalæ begin to come out and if there be biting pain in the stomach, then *Chebulic myrobalans* and *Piper longum* may be prescribed. Both these should be reduced to a paste with the aid of cold water, and the paste should then be heated a little. Being a purgative, the measure should be regulated by observing the number of motions and the quantity of stools passed by the patient. There are other medicines which are known to alleviate diarrhœa in its acute stage. Reduce each of the following to powder, *viz.*, the roots of *Cissampelos hernandifolia*, Asafetida, the seeds of *Cnidium diffusum*, the fruits of *Acorus calamus*, the fruits of *Piper longum*, the roots of the same, the fruits of *Piper chaba*, the roots of *Plumbago zeylanica*, dried ginger, and rock salt. Take equal measures of each of these and mix them together. One-sixteenth tolá of the compound, dis-

solved in water, should be given to the patient. The pulv of the group beginning with dried ginger, as also of *Chebulic myrobalans*, administered in the same measure, *viz.*, one-sixteenth of a tolá, dissolved in water, is very beneficial. There is another preparation which is highly spoken of. Take 20 tubers of *Cyperus rotundus*, of the ordinary size. Take goat's milk measuring eight times the weight of the former. Add water that is four times the measure of goat's milk. Boil all these together and take down the pot when the liquid that remains is of the measure of the milk. Strain it through a new cloth. This milk given to the patient alleviates pain and cures the disease. The *páchana* made out of the group beginning with *Piper longum*, or of that beginning with *Holarrhena antidysenterica*, or of that beginning with *Ptychotis ajowan*, or of that beginning with the three *ushanas*, *i.e.*, dry ginger, long pepper, and black pepper, is also beneficial at this stage.

Treatment of Diarrhœa after the Acute Stage.

When the immature or acute stage of diarrhœa has passed away and the symptoms of maturity have appeared, the treatment should accord with the particular fault or faults excited in the patient. In diarrhœa brought about by vitiated wind, the infusion of the drugs beginning with *Basella rubra*, or of those beginning with *Chebulic myrobalans*, or of those beginning with *Acorus Calamus*, should be given. In diarrhœa caused by vitiated bile, the *páchana* may be given of the group beginning with liquorice, or of that beginning with *Ægle marmelos*, or of that beginning with *Myrica sapida*, or of that beginning with the aquatic pot-herb called Kanchata, or of that beginning with *Agathotes cherayta*, or of that beginning with *Aconitum heterophyllum*. In diarrhœa caused by vitiated phlegm, the *páchana* may be given of the group beginning with *Chebulic myrobalans*, or of that beginning with Krimiçatra, otherwise called Vidanga, *Embelia Ribes*, or of that beginning with *Piper chaba*. The pulv may also be given of the drugs beginning with *Cissampelos hernandifolia*, or of those beginning with *Ferula Asafetida*, or of those beginning with

Acacia Arabica or of those beginning with Chebulic myrobalans. In diarrhœa caused by the vitiation of all the faults, the infusion should be prescribed of the drugs beginning with *Sida cordifolia* (Samangá) or of the *five roots* beginning with that of *Sida cordifolia.* In diarrhœa caused by fear, the treatment should be similar, to that of diarrhœa caused by grief. In diarrhœa caused by excited bile and phlegm, decoction of the group of drugs beginning with *Cyperus rotundus,* as well as of the group beginning with *Sida cordifolia* and also of the group beginning with *Echites antidysenterica*, ought to be prescribed. In diarrhœa caused by excited wind and phlegm, *páchana* of the group beginning with *Plumbago zeylanica*, and in diarrhœa causud by excited wind and bile paste of the group beginning with *kulinga* (a variety of *Echites antidysenterica*), are to be administered.

Treatment of Diarrhœa with Blood.

In diarrhœa with blood, if there be pain in the abdomen caused by indigestion or constipation of the bowels, the bark of the roots of *Archyranthes triandra,* of *Zizyphus jujuba*, of *Eugenia Jumbolana,* of *Buchanania latifolia*, and of *Mangifera Indica* or of *Pentaptera Arjuna*, grinded on a curry stone and mixed with milk and honey, is to be prescribed. The patient is to have two tolás of burnt fruits of *Ægle marmelos* mixed with treacle to eat. Take the rind of the unripe fruit of *Nauclea Cadamba* and the bark of *Echites antidysenterica,* each one tolá in weight ; boil them in thirty-two tolás of water ; when the water is reduced to eight tolás, have the decoction strained. Mix it with honey weighing one eighth of a tolá, and give it to the patient. The leaves of *Mangifera indica, Eugenia jambolana,* and *Emblic myrobalans,* thrashed together, and mixed with two tolás of honey and a little quantity of goat's milk, are also a valuable medicine. The root of *Amaranthus spinosus,* rendered into a paste with two tolás of water in which rice has been washed, may be administered, mixed with sugar and honey. The black variety of *Sesamam indicum,* grinded on

a curry stone, and mixed with sugar one fourth of its own weight, may be given with goat's milk, to the patient. The hanging roots of the banian, grinded with water in which rice has been washed, are highly efficacious when administered with whey. Decoction of the leaves of Ayápána or of *Bumea lacera* may be used with effect. The most efficacious drug in all sorts of diarrhœa, including that with blood, is the decoction of the bark of *Holarrhena antidysenterica*, boiled and mixed with powdered *Aconitum heterophyllum* till it has become thick. Another successful medicine is the decoction of the bark of *Holarrhena antidysenterica* mixed with that of the bark of *Nauclea Cadamba*. One tolá of this forms a dose. To prepare the above, take eight tolás of each of these barks separately ; boil each in sixty-four tolás of water ; strain when the water is reduced to one-fourth of its weight, and then mix the two. The mixture should be administered with whey.

Treatment of Pain in the Rectum.

If the pain in the rectum be intense, take opium of the weight of four *ratis*, *Acacia Catechu*, four *ratis* and wheat-flour, eight *ratis* ; mix them with clarified butter, and making a few sticks there of, insert one every two hours into the rectum. Pain may also be alleviated by applying heat to the rectum with *Gendi* fried in clarified butter. *

Treatment of the Disease in its Maturity.

In all sorts of diarrhœa in maturity, *i. e.*, in the stage immediateley before cure, when the undigested food in the stomach has been digested, pains have been alleviated, the digestive power excited, and the stools passed are of diverse colours, *páchana* of the group beginning with *Holarrhena antidysenterica*, or, the *putapáka* preparation of *Holarrhena antidysenterica*, or the *leha* (extract) of the same, or the eight articles beginning with *Holarrhena antidysenterica*, or the *Ghee*, known as *Sadanga* (made up of six articles),or such other medicine, should be prescribed. Much benefit may be had if the

* A small variety of moluska.

bark of *Holarrhena antidysenterica*, the tubers of *Cyperus rotundus*, dry ginger, dried fruits of the *Ægle marmelos* gum Arabic, fried borax, *Acacia Catechu*, and the gum of *Bombax Malabaricum*, known as *mocharasa*, each of the weight of a tolá, powdered and mixed together with half a tolá of opium, be used with one tolá of the decoction of Ayápána or a little cold water, thrice a day.

Treatment of Frequent and Excessive Motions in Severe Varieties.

In severe varieties of dirrhœa, for checking frequent and excessive motions apply around the navel a plaster of *Emblic myrobalans* reduced to paste with the aid of water, and fill the empty space over the navel itself with the juice of ginger unmixed with water. The tendency for copious purging, and pain of every kind, are sure to abate. A plaster of *Myristica officinalis*, or of the bark of *Mangifera Indica* grinded with *Kánji* (fermented gruel of paddy) is equally efficacious. Five *ratis* of the pulv of Máju fruits, one-fourth *rati* of opium, and five *ratis* of powdered gum Arabic, mixed together, may be administered with a little quantity of water, after each motion. When the purging has been checked, the above medicine should be given only once a day. If there be vomiting, *Páchanas* of the group beginning with *Ægle marmelos* and of the group beginning with *Trichosanthes dioica*, are to be prescribed. If there be vomiting, thirst, and fever, *Páchanas* of the group beginning with *Agalaia Roxburghiana*, or with *Eugenia jambolana*, or with *Pavonia odorata*, or that of the dried *ten roots*, or any other *Páchana* of the kind, may be used. If there be pain in the rectum, the part should be fomented with the hot water in which leaves of *Trichosanthes dioica* have been boiled with *Glycyrrhiza glabra*, or with hot goat's milk. A plaster of the leaves of *Trichosanthes dioica* and *Glycyrrhiza glabra*, grinded with honey and goat-milk, may also be used.

A few Additional Medicines.

In all varieties of diarrhœa mentioned above, selecting the medium or vehicle, according to the character of the disease and the strength of the patient, the powder known as *Ná-*

ráyana, or *Atisáraváranarasa*, or the pills made of the group beginning with *Glycyrrhiza glabra*, or *Práneswararasa*, or *Amritárnava*, or *Bhuvaneswara*, or *Játiphalarasa*, or *Abhayánrisingha*, or *Anandabhairava*, or *Karpurarasa*, or *Kutajárista*, or *Ahiphenásava*, or other medicines of the kind, may be used. Besides these, some other medicines, which are used in diseases of the *Grahani*, may also be prescribed.

Diet in Acute Stage.

In the acute stage of diarrhœa, fast is preferred. Weak patients, however, should have light-food to eat. Fried paddy, reduced to powder, the sediment of *Trapa bispinosa*, the thick gruel of rice or of barley, constitute diet that is exceedingly light. Sago and arrow-root serve the same purpose. A more beneficial diet is the thick gruel of rice, barley, etc., boiled with particular medicines. The gruel of rice, barley, &c., with decoctions of *Hedysarum gangeticum*, *Doodia lagopodioides*, *Solanum indicum*, *Solanum jacquinii*, *Sida cordifolia*, *Tribulus terrestris*, dried fruits of *Ægle marmelos*, *Cissampelos hernandifolia*, dried ginger, and *Coriandrum sativum*, may be prescribed as diet in all varieties of diarrhœa. In diarrhœa caused by excited bile and phlegm, the thick gruel of rice, barley, etc., should be given with decoctions of *Hedysarum gangeticum*, *Doodia lagopodioides*, *Sida cordifolia* and dry fruits of *Ægle marmelos*. In diarrhœa caused by excited wind and phlegm, the thick gruel of the same should be given with decoctions of *Coriandrum sativum*, dry ginger, the tubers of *Cyperus rotundus*, *Pavonia odorata* and dry fruits of *Ægle marmelos*, or with decoctions of *Coriandrum sativum*, and dry ginger. In diarrhœa caused by excited wind and bile, the gruel is to be given with decoctions of the roots of *Ægle marmelos*, *Bignonia indica*, *Gmelina arborea*, *Bignonia snaveolens*, and *Premna spinosa*. In diarrhœa caused by excited phlegm, the gruel is to be given with decoctions of *Piper longum*, the roots of *Piper longum*, *Piper Chaba*, the roots of *Plumbago zeylanica*, and dry ginger. Boiled water rendered cool is to be given for drink. If there be exceedin gthirst and the patient often calls for drink, water

in which *Coriandrum sativum* and *Pavonia odorata* have been boiled, should be given. It is sure to cure thirst, and the burning sensation of the body, and relieve the patient in no time. This drink exercises a beneficial effect on diarrhœa.

Diet in Mature Stage.

In the ripe stage of diarrœa, old *Sáli* rice*, the juice of *Cicer lens*, curries of *Trichosanthes dioica*, brinjals, the smaller variety of *Ficus glomerata*, raw plantains of the species called *Thote*, and leaves of *Pœderia fœtida*, liquid curries of such fishes as *Kai*, *Sinhi*, *Mágur*, *Maurala*, are prescribed as beneficial diet. Milk is to be given, boiled with lime water or with some medicine laid down for diarrhœa. In mature diarrhœa, only milk is beneficial. In diarrhœa with bloody stools, goat's milk is to be used for that of cows. The fruits of *Ægle marmelos* burnt in fire, or slices of the fruit boiled in sugar, fruits of *Punica granatum*, tubers of *Scirpus kysoor*, and fruits of *Trapa bispinosa*, should be given to eat in mature diarrhœa. What has been forbidden in diarrhœa with fever, is forbidden also in ordinary diarrhœa. But if the patient be not weak, he may have a bath in tepid water every two or three days.

CHAPTER VIII.

DYSENTERY.

Causes.

Dysentery is due to such causes as exposure to impure, chill, and moist air, residence in damp places, drinking of impure water, use of such heavy food as excites the wind, over-feeding, excessive

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* *Sáli* is one of the three principal classes of rice. It is reaped in the cold season. The other varieties are *Vrihi* reaped in the rainy season *and Sashthika* grown in the hot season. Sáli is also known by the name of *Haimantika*.

labour, and excessive indulgence in liqour. In this disease the excited wind causes frequent phlegmatic evacuations. At the commencement are seen exceedingly fœtid and sticky motions mixed with mucus.

Symptoms.

Blood appears in the stools at a later period. Fever, loss of appetite, and excess of thirst, griping pain in the abdomen, painful micturition, vomiting, and nausea also appear. The tongue becomes dirty and dry, the urine scanty and high coloured, and the face pale and anxious. Sometimes the tongue assumes a red, ashy, or black colour, and the pulse becomes quick and weak. During evacuations there is much straining. *Prabáhana* means straining. Hence the disease is called *Prabáhiká*.

Indications of the Particular Fault Excited.

Wind, bile or phlegm, excited by this or that kind of food, vitiates the blood and causes this disease. The use of oily food produces dysentery by exciting the phlegm. The use of dry food leads to dysentery by exciting the wind. The use of food possessed of keen virtues (e. g., chillies) causes dysentery by exciting the bile and vitiating the blood. In dysentery caused by excited wind, gnawing pain in the stomach and intestines is the chief symptom. In dysentery caused by excited bile, a keen, burning sensation is felt in the body and specially in the rectum. In dysentery caused by excited phlegm, mucous stools become frequent. In dysentery caused by vitiated blood, sanguinous stools are seen. In the acute stage of the disease, symptoms of diarrhœa appear. The acute and the advanced stages of the disease are determined by the symptoms already laid down of the acute and advanced stages of diarrhœa.

Treatment.

Upon the whole, the treatment is the same as that of diarrhœa. The *Páchanas* and the drugs prescribed in diarrhœa are to be used considerately in this disease. Besides these the following medicines may be prescribed :

Two to four annas in weight of the roots of a tamarind seedling not more than one year old, are to be grinded with whey. This should be administered thrice or four times a day.

The juice of the above herb.

Tender leaves of the tamarind tree, of the weight of two tolás, and *Oxalis corniculata*, two tolás in weight, boiled in thirtytwo tolás of water, till it is reduced to 8 tolás. The decoction is to be strained and given to the patient to drink.

The juice of raw fruits of *Punica granatum*.

The juice of the leaves of the same.

The juice of Ayápána.

The juice of *Commelyna bengalensis*.

The juice of the plant known as *Kálakarpur*.

The juice of the bark of *Holarrhena antidysenterica*.

At the first stage of the disease, however, the bark of *Holarrhena antidysenterica* ought not to be used.

Piper longum powdered, half a tolá in weight, with one eighth of a seer of goat's milk, is sure to cure even obstinate cases of dysentery.

Piper nigrum, powdered, a quarter of a tolá in weight, may be used for powdered *Piper longum*.

The kernel of the raw fruits of *Ægle marmelos* burnt in a slow fire, reft of rind, and mixed in equal quantities, with curds, are to be used.

The kernel of raw fruits of the *Ægle marmelos*, burnt in fire, two tolás in weight, treacle of sugar-cane, one tolá in weight, powdered *Piper longum*, and powdered dry ginger, four annas in weight, mixed with a little quantity of sesame oil, constitute a good medicine.

The bark of the roots of *Asclepias gigantea* reduced to powder, five or six *ratis* in weight is also beneficial.

The bark of *Holarrhena antidysenterica*, seeds of the same, tubers of *Cyperus rotundus*, the roots of *Pavonia odorata*, the gum of *Bombax malabaricum*, dry fruits of *Ægle marmelos*, the tuberous roots of *Aconitum heterophyllum*, the rind of the

fruits of *Punica granatum*, each of four annas weight, boiled in thirtytwo tolás of water and strained when the water is reduced to eight tolás are sure to give relief.

At the commencement of the disease half a *chhaták* of castor oil, ten drops of opium solution, mixed with a *chhaták* of water, are to be given every day to the patient.

At a later stage, powdered dry ginger, two *ratis* in weight, powdered bark of *Holarrhena antidysenterica*, eight *ratis* in weight, powdered gum Arabic, four *ratis* in weight, and opium half a *rati*, mixed together, are to be used thrice a day.

The white variety of the exudation of *Shorea robusta* reduced to powder, and sugar mixed together in equal quantities are sure to check the disease. The measure should be two annas in weight.

For alleviating cramps in the abdomen, turpentine oil is to be rubbed on it.

Take two tolás of the leaves of *Trophis aspera*, two young plantains of the species known as *Kántáli* (cut into pieces), two tolás of rice of the variety called *Atapa* and a quarter of a seer of water. Grind them together in a stone mortar. Strain the product. Place a fourth part of the liquid in a brass pot ; heat it until half of it evaporates. This is a good medicine. Such a dose is to be used every three hours to alleviate cramps in the abdomen.

Other medicines of diarrhœa, and of the disease of the intestine known as *Grahani*, may be administered with discretion, considering the state of the disease and the patient.

Diet.

The diet should be the same as in diarrhœa. In chronic dysentery without fever, curds of buffalo-milk, or whey, may be used with great benefit.

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CHAPTER IX.

DISEASE OF THE INTESTINE KNOWN AS GRAHANI.

After diarrhœa abates, and before the power of digestion is awake, if any improper diet be resorted to, the digestive power becomes more enfeebled. The intestine, *Grahani*, is weakened. Loss of appetite supervenes and all the three faults are excited. The *Grahani* is vitiated. In this stage, sometimes, undigested food comes out frequently from the stomach. Sometimes the stools consist of digested food. The evacuations are of an exceedingly fœtid odour. Sometimes constipation appears. At every hour pain in the stomach is felt. This disease is called *Grahani* because it has its source in the vitiation of the intestine known as *Grahâni*. It may supervene dysentery or may appear without dysentery.

Premonitary Symptoms.

Before the appearance of the disease, thirst, langour, weakness, and heaviness of the body, show themselves. Besides, every kind of food taken produces either acidity or is digested slowly.

Grahani born of Vitiated Wind.

Wind is excited by food which is exceedingly pungent, or bitter, or astringent, or dry, or is baneful in consequence of inharmonious ingredients, or is exceedingly scanty. Fast, long walk, suppression of the urgings of urine and self-indulgence in excess, and similar practices, vitiate the wind. Thus vitiated it gives rise to *Vâtaja Grahani* (Grahani caused by excited wind). In this sort of *Grahani* the food taken is digested with great difficulty and results in acidity. The body becomes dry ; the face and the throat seem parched. Loss of appetite, of thirst, and of power of vision are seen. Synchronism, and pain on the both sides of the chest, and thighs, and neck, supervene. Vomiting and purging occur together. Watery, frothy, and noisy stools are evacuated with difficulty either frequently or at intervals. Sometimes the evacuations are hard and dry. There is pain in the heart. The whole body becomes emaciated and weak. The mouth becomes tasteless, and the spirits low. Cough and hard

breath also present themselves. While the food is being digested or has been digested, flatulence of the stomach appears. A sensation of relief comes to the patient immediately after eating. Moreover, the patient suspects that he has been attacked by the disease known as *Gulma*, or disease of the chest, or enlargement of the spleen.

Grahani Caused by Vitiated Bile.

Bile is excited by food which is sour, saltish, pungent, or unripe, or which produces acidity when taken, or which is of keen and heating virtues. The digestive fire is then extinguished and Grahani caused by vitiated bile sets in. Eructations, at once sour and fœtid, appear. A burning sensation is felt in the heart and throat. Disgust for food, thirst and watery evacuations of a blue or yellow colour follow. The whole body of the patient becomes yellow.

Grahani Caused by Vitiated Phlegm.

Phlegm is excited by food which is heavy and which, therefore, takes much time to digest; or which is oily, or cold, or slimy, and sweet. Excessive eating, or sleep at daytime just after dinner, excites phlegm which soon weakens the digestive fire and causes *Grahani*. In it the food is slowly digested with great difficulty. The mouth is constantly filled with saliva. A taste of sweetness is ever present in the mouth. The heart seems to be filled with a thick liquid mass. Weakness, idleness, langour, nausea, vomiting, disgust for food, spitting of sputa and cough appear. The bowels seem to be stupified and heavy. Sweet eructations supervene. Disgust is felt for food and sexual intercourse. The evacuations become mucous, loose, and mixed with phlegm. Ozæna sometimes supervenes.

Grahani Caused by Excited Wind, Phlegm and Bile.

If such food and drink and practices as are likely to excite all the three faults be indulged in, and if in consequence all of them be vitiated, a severe form of *Grahani* sets in. The symptoms of each separate variety of *Grahani* appear in this in a state of union.

Sangraha Grahani.

Besides these, there is another variety of the disease which is known as *Sangraha Grahani.* In it the stools are cold, oily, sudden, and copious. They are sometimes watery and sometimes thick. There is noise during evacuations and slight pain also in the abdomen and waist. Such symptoms as rumbling noise in the stomach, distaste for exertion, weakness and prostration of limbs, also supervene. The disease waxes at day-time in intensity and wanes during the night. Undigested food and vitiated wind are the principal causes of this disease. Both the diagnosis and prognosis are difficult.

As in diarrhœa, in the diseases of the *Grahani* also, symptoms of maturity and immaturity should be carefully marked by the physician. *Grahani* proves fatal to patients of advanced years.

Treatment.

As in diarrhœa, in the immature stage of *Grahani* drugs should be administered, that are not constipative but digestive. By administering drugs of the former kind disease becomes aggravated. The following medicines may be given with benefit. The decoctions of dry ginger, *Cyperus rotundus*, *Aconitum heterophyllum*, and *Tinospora cordifolium* mixed together, digest all faults of indigested food, and excite the power of digestion.

The decoctions of *Coriandrum sativum*, *Aconitum heterophyllum*, *Pavonia odorata*, *Ptychotis ajowan*, *Cyperus rotundus*, dry ginger, dried fruits of *Ægle marmelos*, *Hedysarum gangeticum*, *Doodia lagopodioides*, *Sida cordifolia*, are equally efficacious for the same purpose.

The medicine named *Chitragudiká* is also prescribed in the immature stage.

Treatment according to the Particular Fault Excited.

The symptoms of maturity of the disease may be gathered from those laid down of diarrhœa in its maturity. The strength of the particular fault excited should always be considered beofore a medicine is selected for administration.

Treatment of *Grahani* Caused by Vitiated Wind.

Generally, astringents beginning with *Hedysarum gangeticum* are beneficial in *Grahani* caused by vitiated wind.

Treatment of *Grahani* Caused by Vitiated Bile.

The astringents known as *Tiktádi* are beneficial in *Grahani* caused by vitiated bile. Paste (kalka) of articles beginning with *Ægle marmelos*, or the powder known as Nágarádi or that known as Rasánjanádi, may be used with beneficial results.

Treatment of *Grahani* Caused by Vitiated Phlegm.

The astringents known as *Cháturbhadra*, or powder of the drugs beginning with *Circuma zerumbet*, powders of the drugs beginning with *Vanda Roxburghii*, powder of the drugs beginning with the roots of *Piper longum*, are often efficacious.

Treatment of *Grahani* Caused by Vitiated Wind and Bile.

The preparation known as *Mundádigudiká* is an excellent medicine of *Grahani* caused by vitiated wind and bile. It does great good to patients, and promptly alleviates pain.

Of *Grahani* Caused by Vitiated Wind and Phlegm.

Powders of camphor and other drugs known as 'Karpurádichurna' and pills made of *Tálisapatra*, *Pinus webbiana*, etc., known as 'Tálisádivati' are very efficacious in *Grahani* caused by vitiated wind and phlegm. As an alternative, the extract of *Holarrhena antidysenterica* may be administered, using honey and the expressed juice of *Oldenlandia biflora*, as the medium. Also *Ferula asafetida*, *Cuminum cyminum*, dry ginger, *Piper longum*, and *Piper nigrum*, reduced to powder, and mixed together, may be prescribed, with whey as the medium. The measure recommended is two annas weight.

Of *Grahani* Caused by Vitiated Bile and Phlegm.

The mixture known as *Mushalyádi* should be prescribed in *Grahani* caused by vitiated bile and phlegm. It has been seen to do much good to the patient.

Besides these, in *Grahani* caused by the vitiation of one, or two, or three faults or in that variety of the disease which is called *Sangraha Grahani*, such medicines as *Sreephaládi-*

kalka, *Pancha-pallava*, *Nágarádyachurna*, *Bhunimvádyachurna Páthádyachurna*, *Swalpagangádharachurna*, *Vrihatgngádharachurna*, *Swalpalavangádichurna*, *Vrithat-lavangádichurna*, *Náyikáchurna*, *Játi-phaládichurna*, *Jirakádichurna*, *Kapitthástakachurna*, *Dádimbástakachurna*, *Ajájyádichurna*, *Kanchatávaleha*, *Dasamulaguda*, *Mustakádyamodaka*, *Kámeswaramodaka*, *Madanamodaka*, *Jirakádimodaka*, *Vrihat-jirakádimodaka*, *Methimodaka*, *Vrihat-methimodaka*, *Agnikumaramodaka*, *Grahanikapatarasa*, *Sangrahagrahanikapatarasa*, *Grahanisárdulavatiká*, *Grahanigajendravatiká*, *Agnikumárasa*, *Játiphaládyavatiká*, *Mahágandhaka*, *Mahábhravatiká*, *Piyushavallirasa*, *Srinripativallabha*, *Vrihatnripativallabha*, *Grahanivajrakapáta*, *Rájavallabharasa*, and others may be prescribed, considering the condition of the patient, the circumstances of the disease, and the strength of the special fault vitiated.

Treatment in Chronic Cases.

In chronic cases, such medicated ghees as *Chángerighrita Marichádyaghrita*, *Mahashatpalakaghrita*, may be given to the patient to eat, and such medicated oils as *Vilwataila*, *Grahani-mihiratáila*, *Vrihat-grahanimihiratáila*, and *Dádimbadyataila*, should be used for rubbing the body with. The rubbing often does great good.

Of Chornic *Grahani* with Swelling, etc.

If such supervening symptoms as swelling of the body etc., appear, in chronic cases of *Grahani*, such medicines as *Dugdhavati*, *Lauhaparpati*, *Swarnaparpati*, *Panchámritaparpati*, *Rasaparpati*, may be prescribed.

Of constipation in *Grahani*.

If there be constipation in *Grahani* (in the variety known as *Sangraha Grahani*) or, indeed., in any other variety of the disease, the medicine to be administered, should consist of *Ptychotis ajowan* and *Vit* salt in equal quantities. The measure recommended is four annas in weight. Clarified butter of cow's milk, mixed with rock-salt, if used, does much in curing constipation and making the stools easy.

In *Grahani*, both in the mature and the immature stages, the diet is the same as that in diarrhœa.

Diet.

The gruel of (Kapittha) *Feronia elephantum*, dry pieces of the fruits of *Ægle marmelos*, *Oxalis corniculata*, (Amrula-sáka) and the bark of the fruits of *Punica granatum*, each two tolás in weight, mixed with an adequate quantity of whey, should be given. In *Grahani* caused by vitiated wind, the gruel mentioned above is to be boiled with a little quantity of the decoction of (Panchamuli) the *five roots*. In all varieties of the disease, whey is specially beneficial. The patient should drink as much whey as he easily can. Unless attended to promptly, this disease becomes formidable. One feature of the disease deserves to be mentioned. The patient retains his consciousness to the last. The Rishis prayed for death through *Grahani*.

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CHAPTER X.

HÆMORRHOIDS OR PILES.

At a distance measured by the width of four fingers and a half inwards from its mouth, there are three rings in the rectum. These are called *valis*. The innermost one, of the width of a finger and a half, is called 'Praváhani.' The next, which is of the same width, is called 'Visarjjani.' The third, which is of the width of one finger, is callsd 'Samvarani.' . The remaining space, of the width of half a finger, is called the mouth of the rectum. Wind, bile, and phlegm, becoming vitiated, vitiate the skin, flesh, and adeps, and causes cutaneous excrescences to grow from the rings spoken of above. These excrescences are called Piles. They are of two kinds, *viz.*, External and Internal. When they appear outside the mouth of the rectum, they are called External ; when inside, they are known as Internal Piles. Besides the rectum, piles or hæmorrhoids manifest themselves in the penis, the nose, the ears, and certain other parts of the body.

General Symptoms.

The general symptoms of this disease are constipation of the bowels, indigestion, excessive pain during defecation of hard stools, and discharge of blood from the fleshy growths. From a few drops to half a seer of blood may be seen to be the measure of the discharge. When the disease has assumed a severe form, discharges of blood may take place during urination or even when the patient sits firmly on any hard or soft seat.

Varieties

Generally speaking, piles are of six kinds, *viz.*, wind-born, bile-born, phlegm-born, that born of all the three faults, blood-born and constitutional. Piles born of any two of the faults present the symptoms of each of the faults in a state of union and their treatment is not dissimilar to that followed in the case of piles born of each of the two faults. Only it should be a combination of the two separate modes of treatment. Hence, piles born of any two of the faults are not regarded as a separate variety.

Wind-born Piles.

Wind-born piles arise from eating food that is astringent, or pungent, or bitter in taste, or that is dry, or cold, or light ; or from abstemious diet, strong alcoholic drinks, excessive sexual indulgence, fast, residence in a cold country, excessive physical exercises, grief, exposure to strong wind and heat of the sun, and such other causes. Autumn and such seasons as are cold are favourable to the formation of piles. There is no secretion from the fleshy excrescences. There is, however, a slightly throbbing pain. As regards the excrescences, their shape varies greatly. Some are like the fruits of *Momordica monadelpha*, some like dates, some like jujubas, some like the flowers of *Nauclea Cadamba*, and some like mustard seeds of the white variety. The excrescences seem to have a drooping aspect. They are of a smoky colour, hard, dry to the touch like dust, and rough like the tongue of a cow. Every one of them is covered with fine prickles like the fruits of *Momordica mixta*. None of them is straight. The ends generally are keen and

needlelike, with many cracks. The patient feels great pain in the head, the sides, the shoulders, the thighs, and the pubic regions. Sneezing, eructations, a sensation of heaviness in the stomach, pain in the chest, disgust for food, coughing, asthma, inequality of appetite, sounds like the blare of conchs within the ears, delusions, painful defecation of scanty stools, which, again, consist of hard and slimy scybalæ, with froth and sound, and the gradual darkening of the skin, nails, stools, urine, eyes, and the face, are some of the other symptoms. From this disease, abdominal tumours, spleen, dropsy, and calculi may arise.

Bile-born Piles.

Bile-born piles arise from eating food that is pungent, or sour, or saline, hot to the touch or of heating qualities, sour in course of digestion, or of keen properties, taking in large measures medicines of keen virtues, drinking alcohol, exposure to the heat of fire or the sun, excessive physical exercises, wrath, malice, residence in hot countries, and similar causes. The hot season is peculiarly favourable to the appearance of this disease. The fleshy excrescences become red, or yellow, or dark in colour, but their extremities are always blue. Their shape resembles the tongue of the parrot, or a piece cut out of the human liver, or leeches. The middle portions are thicker, like a grain of barley. They are longish but not large. They are hot to the touch, and soft. They are of fishy smell. Thin blood is often secreted by them. There is burning pain, more or less continuous. Sometimes the excrescences become inflamed and ripen. Bile-born piles may bring about fever, copious perspiration, thirst, swoons, disgust for food, stupefaction, and liquid stools containing undigested matter and blue or yellow, or red in colour. The skin, nails, stools, eyes and the face gradually assume a greenish, or yellow, or yellowish hue.

Phlegm-born Piles.

Phlegm-born piles arise from eating food that is sweet, oily, cold, saline, and heavy; absence of exertion or toil; sleep at day-time; lying on soft beds; sitting on soft seats; exposure to east-winds or winds blowing

against the face ; residence in cold countries ; and a total absence of mental exertion. The cold season is favourable to the generation of the disease. The fleshy excrescences become deep-rooted, thickly close to one another, attended with little pain, white in colour, long, thick in form, oily in appearance hard and unyielding to pressure, heavy, slimy, smooth, and constantly itching. Their shape resembles that of bamboo sprouts, or seeds of the jack fruit, or the teats of the cow. No blood or any kind of fœtid liquid is secreted by them. In defecating, even when the stools are hard, the excrescences do not burst. The patient often feels pain in the pubic region as if they are bound with cords. There is pain in the sphinctre and the rectum also. The patient feels that these are being dragged out by some invisible force. There are, besides, asthma and coughing and nausea. Salivary secretions constantly occur. From the rectum also, fœtid secretions take place. Disgust for food, inflammation of the schneiderian membrane, diabetes, difficulty of micturition, giddiness of the head, cold fever, decay of virile power, weakness of the digestive fire, diarrhœa, *Grahani*, and other ailments, whose characteristic is indigestion, are brought about. Copious stools are passed, mixed with mucus resembling fat, and possessing the characteristics of the stools passed in dysentery. The skin, nails, stools, urine, eyes, and the face of the patient gradually assume a pale colour and oiliness of appearance.

Piles Born of Two or all the Three Faults.

The causes and the symptoms of piles born of each of the faults have thus been set forth. As regards the causes and symptoms of piles born of any two of the faults or all the three faults, they are of a mixed character and exist in a combined state. These causes and symptoms, therefore, need not be set forth separately.

Blood-born Piles.

All those causes which bring about bile-born piles generate blood-born piles as well. The fleshy excrescenes in this variety of the disease take the form of banian sprouts and become red like either

the fruits of *Abrus precatorius*, or corals. If pressed by hard stools at the time of defecation, discharges take place of copious quantities of vitiated and warm blood. Through loss of blood, the patient becomes yellow like a frog. He soon catches those diseases which arise from loss of blood, and becomes pale, wasted, weak, and incapable of exertion. His senses suffer premature decay. The stools become dark, hard, and dry, and the downward motion of wind ceases. Besides these, almost all the symptoms of bile-born piles manifest themselves.

Constitutional Piles.

If either of the parents or both have piles or if at the time of begetting the child, either or both of them indulge in those practices which generate piles, the child then gets piles constitutionally. This variety of the disease is called Constitutional Piles. In this disease, the fleshy excrescences assume ugly forms. They become rough and hard, and either red or pale in colour. Their ends are directed inwards. The patient becomes lean or emaciated. He eats very little. His digestive fire is weak. His voice becomes weak. His disposition becomes wrathful. His body becomes covered with swollen veins. His virile power becomes weakened and he becomes afflicted with diseases of the eye, the ears, the nose, or the head. A rumbling noise is generally heard in his stomach and intestines. The chest becomes heavy as if covered with a wet cloth. Disgust for food is another supervening symptom. In consequence, again, of the predominance in the patient's constitution of any one or two faults, the symptoms of piles born of that or those faults also manifest themselves to some extent.

Some Observations on Blood-born Piles.

If in blood-born piles, symptoms appear of the bile-born variety, the disease is known as blood-born piles with supervening bile. If there is more dryness than usual in the food taken, then wind supervenes in blood-born piles and the blood that is discharged is thinner and redder and accompanied by froth. Pain is felt in the waist, the thighs, and the rectum. A general weakness also pervades the body.

Blood-born piles with phlegm supervening arise from food that is heavier and more oily. The stools which are always watery, become oily, heavy, cold, and white or yellow in colour. The blood that is discharged is thick; sometimes the bloody discharge is slimy and pale, and consists of fibres. The anus becomes slimy, and the patient feels that a wet plug has been inserted in the rectum.

Why Piles are Difficult to Cure.

In piles, all the life-breaths, *viz.*, 'Prána,' 'Apána,' 'Samána,' 'Udána,' and 'Vyána,' the five kinds of bile, *viz.*, 'Alochaka,' 'Raujaka,' 'Sádhaka,' 'Páchaka,' and 'Bhrájaka,' the five kinds of phlegm, *viz.*, 'Avalamvaka,' 'Kledaka,' 'Rodhaka,' 'Tarpaka,' and 'Sleshmaka', and the three rings, *viz.*, 'Praváhani,' 'Visarjjani,' and 'Samvarani,' all become simultaneously excited. Hence this disease is naturally difficult to cure, is very painful, produces many other ailments, and affects almost every organ of the body.

Piles that are Curable.

Those piles which attach themselves to the outermost ring called 'Samvarani,' which arise from the vitiation of only one fault, and which are not older than a year, are capable of being easily cured.

Piles that are Difficult of Cure.

Those piles which attach themselves to the ring in the middle, *viz.*, that called 'Visarjjani,' which arise from the vitiation of two faults, and which are older than a year, are difficult to cure. Those, again, which are constitutional, or which arise from the vitiation of all the faults, and which attach themselves to the innermost ring, *viz.*, that called 'Praváhani,' are regarded as incurable.

Piles which are Fatal.

If inflammatory swellings appear simultaneously in the hands, feet, face, navel, anus, and testicles of a patient afflicted by piles, and deep-seated pains are felt in the chest and sides, or if such symptoms supervene as swoon, vomiting, pain in every part of the body, fever, thirst, and inflammation, followed by suppuration, of the mouth of the anus, the case terminates fatally, or, if only

the symptoms supervene, *viz.*, thirst, disgust for food, deep-seated pains in the abdomen, copious discharge of blood, inflammatory swellings, and diarrhœa, death may even then follow.

Other Forms of Piles.

The fleshy excrescences which sometimes appear in the penis and other parts assume the form of earth worms. They are slimy and soft. Like piles in the anus, these excrescences also are classed under different heads according to the particular fault or faults excited.

Moles.

Moles which appear on the body are in reality a form of piles. These are known by the name of 'Charma-kila. The particular life-breath called 'Vyana,' mingling with phlegm, produces these fleshy excrescences. If the wind be unusually excited, even moles become painful. The patient feels as if he is pricked by a hundred needles. The fleshy growths called 'Charma-kila,' are hard to the touch. If bile predominates, they become oily in appearance, knotty and of the same colour as that of the skin.

Treatment.

At the outset those means must be adopted by which the wind may be restored to its normal state, and the strength of both the digestive fire and the body may be increased. If black sesame seeds, divested of husk, of the weight of 1 tolá, sugar candy 1 tolá, and butter 1 tolá, be taken every morning, the wind regains its normal motions and the patient experiences considerable relief. If only black sesame seeds, divested of husk, of the weight of 4 or 5 tolás, be taken every morning, and a little cold water is taken afterwards, similar relief may be felt. If the stools be watery and frequent, the treatment should be like that in diarrhœa caused by vitiated wind. If there is constipation of the bowels, the treatment should be like that of Epistasis. In constipation, give the patient *ajowan* seeds, (*Ptychotis ajowan*) and Vit-salt, properly powdered and in equal measures, with a little whey. If a

leaden tube, rubbed with *ghee* and rock salt, be daily inserted into the rectum, it cures constipation. Another good remedy consists of this : take the bark of the roots of *Plumbago zeylanica*, and reduce it to a paste by grinding it with the aid of water. Take an earthen vessel and plaster the inner surface with the paste. When the plaster is sufficiently dry, use the vessel for making some curds. These curds or the whey made of them, relieves piles to a considerable degree. A small measure of the fruits of *Piper longum* reduced to powder, or the roots of *Convolvulus Turpethum* reduced to powder, and the powdered roots of *Croton poliandrum* mixed with powdered *Chebulic myrobalans* constitute a good remedy in piles. Black sesame seeds of the weight of 1 tolá, and 1 *rati* of the powder of the *Muti* of *Semecarpus anacardium*, by increasing the strength of the digestive fire, does great good in piles. Another remedy is the powders, in equal measures, of *Chebulic myrobalans*, black sesame seeds divested of husk, the fruits of *Phyllanthus emblica*, *Uvæ passæ*, and liquorice, with the juice of the bark of *Grevia asiatica*. *Chebulic myrobalans* soaked in cow's urine for a day or two form a good medicine. The bulbous root of *Arum campanulatum* (ol), of either the wild or the cultivated variety, should be burnt, according to the method called Putapáka, after being plastered over with earth. The burnt substance mixed with mustard oil and salt, should be given to the patient. Mixing the powders, in equal quantities, of rock salt, the roots of *Plumbago zeylanica*, the seeds of *Holarrhena antidysenterica*, barley divested of husk, the seeds of *Pongamia glabra* (Dahar karanja), and the seeds of *Melia azedarach*, take from 2 to 4 annas in weight and administer it every day with a little cold water. This medicine produces good results. Reducing the sticks of *Luffra amara* to ashes, dissolved there in water that is six times their measure.* The water should then

* That is if one cup of ashes be taken, there should be six cups of water.—T.

be strained one and twenty times through a piece of cloth. A few brinjals should be boiled in the strained water. The boiled brinjals should then be fried in *ghee*. The patient should be directed to take them with a little treacle. Without gorging he should eat them till what is known as gratification. After eating, he should drink a little whey. If he does this for seven days, even severe forms of piles including the constitutional variety is capable of being checked.

Treatment of Bloody Discharges.

If blood-discharges take place, they should not be immediately checked, for if the vitiated blood be prevented from flowing out, pain in the anus, epistasis, and other diseases due to the storage of vitiated blood, are sure to manifest themselves. In some cases, however, if the discharge be copious, and if it threatens the very life of the patient, it should be promptly checked. Black sesame seeds divested of husk, of the weight of 1 tolá, and sugar of the weight of half a tolá, if pounded together and administered with a *chhaták* of goat's milk, can promptly check the discharge of blood. The leaves of the lotus plant (*Nelumbium speciosum*), pounded with sugar, forms a good remedy in blood-discharge. In the morning, goat's milk (without being mixed with any drug) should be taken. The filaments of the lotus, honey, fresh butter, sugar, and the flowers of *Mesua ferrea*, should be powdered together into a paste and given to the patient. *Oxalis corniculata*, the flowers of *Mesua ferrea*, and 'Nil-sundi,'—these three, or *Sida cordifolia* and *Hedysarum gangeticum*, these two, pounded together and mixed with the *manda* of fried paddy, should be administered. Every morning the patient should take black sesame seeds, divested of husk, and butter, each 2 tolás in weight, or butter 1 tolá, and the flowers of *Mesua ferrea* or the filaments of the lotus, reduced to powder and of the measure of 4 annas and sugar 4 annas, mixed together ; or whey mixed with the cream of curds ; black sesame seeds pounded, 1 tolá, sugar haf a tolá,

and goat's milk 1 *chhaták*, or take 2 tolás of these mixed together, *viz.*, *Mimosa pudica* (the sensitive plant), *Nilsundi* the gum of *Bombax malabaricum*, *Symplocos racemosa*, and *Pterocarpus santalinus*; and 16 tolás of goat's milk, and 64 tolás of water. Boil all these together, till reduced to the measure of milk. Strain it through a piece of cloth, and give the strained liquid to the patient to drink. The juice of new leaves of *Punica granatum*, 1 tolá, or the juice 1 tolá in weight, of the leaves of marigold or of *Celsia coromandeliana* (kuksima), mixed with half a tolá of sugar, forms a good medicine. Both of them are capable of stopping the discharge of blood. The decoction of the bark of *Holarrhena antidysenterica*, or of dried *Bœl* fruits, with dry ginger powder thrown into it, should be given to the patient to drink, Half a tolá of the bark of *Holarrhena antidysenterica*, pounded with whey, or the juice, 2 tolás in weight, of the roots of *Asparagus racemosus*, mixed with goat's milk, is another remedy that very often proves beneficial. All these medicines stop hemorrhagic discharges from Blood-born Piles. Besides these all those medicines which are beneficial in Hemorrhages due to excited bile, may, with discretion, be prescribed in piles.

A few Special Medicines mentioned inthe Medical Scriptures.

In addition to the medicines named above, there are some well-known remedies mentioned in the ancient Medical Scriptures. They should be administered with discretion, according to the strength of the fault that has been excited or this or that supervening symptom. They are *Chandanádipáchana*, *Marichádichurnn*, *Samasarkarachurna*, *Karpurátlyachurna*. *Vijayachurna*, *Karanjádichurna*, *Bhallátámritoyoga*, *Dasamulagura*, *Nágarádyámodaka*. *Swalpasurana-modaka*, *Vrihathchharana-modaka*, *Kutajaleha*, *Pránadá-gurika*, *Chandraprabhá-gurika*, *Játiphaládi-bati*, *Panchánana-bati*, *Nityadita-rasa*, *Dantyarishta*, *Abhayárishta*, *Chavyádi-ghrita*, *Kutajádya ghrita* &c.

Means of Severing the fleshy Excrescences.

For severing the fleshy Excrescences which protrude outwards, apply a drop of the gum of *Euphorbia neriifolia*, mixed with powdered tumeric. This produces the desired result. By rubbing the powdered fruits of *Luffa amara*, the same result may be produced. Another remedy is the gum of *Asclepias gigantea*, the gum of *Euphorbia nereifolia*, the leaves of bitter gourds, and the bark of *Pongamia glabra*, taken in equal measures, and produced together with goat's milk. The paste thus prepared should be plastered over the excrescences. If those be internal, sticks should be made of the paste. When dry, they should be soaked in the oil of sesame seeds. By inserting one after another, a few sticks into to the rectum, the piles may be severed and the pain caused by them relieved.

The following are some of the other medicines prescribable in this disease. Take a little quantity of old treacle, dissolve it in water ; sprinkle over it small measure of the powder of the fruits of *Luffa amara (Ghoshá)*. Boil the water till it becomes sufficiently thick, make small sticks of the thick extract. These sticks should, one after another, be inserted into the rectum.

The roots of *Luffa amara (Ghoshá)* reduced into paste by being pounded with the aid of water should be used as plasters over the anus. The bulbous roots of *Amorphophallus Campanulatus*, tumeric, the roots of *Plumbago zeylanica* and fried borax, pounded together and mixed with old treacle, or with *Kánji*. It should be used as plasters over the anus.

Bitter gourds (a wild variety of *Lageneria vulgaris)* with the seeds, should be pounded with *kánji*. The paste should be used as plasters.

The fruits of *Piper longum*, rock salt, the bark of *Applotaxis auriculata* (Kushtha), and the fruits of *Mimosa sirissa*, pounded together with the gum of *Euphorbia nereifolia*, or with the gum of *Asclepias gigantea*, may form an efficacious plaster. Tumeric and *Luffa amara*, pounded

together and mixed with mustard oil, form another plaster that is beneficial.

Repeatedly applying tumeric reduced to powder and mixed with the gum of *Euphorbia nereifolia* to a thread made of cotton, the thread should be used for tying each of the fleshy growths. These may be cut off painlessly by adopting this simple expedient. *Kásisa* Oil and *Vrihat Kásisa* Oil, applied to the fleshy growths, succeed in severing them gradually.*

Diet.

Old *Sáli* rice, the soup of *Phaseolus mungo*, of Gram or Chick-pea, and *Dolichos biflorus*, and curries made of such vegetables as the fruits of *Trichosanthes dioica.* and of *Ficus glomerata* (of the smaller variety), *Colocasia Indica*, *Amorphophalus campanulatus*, unripe radishes, raw or unripe *Pepia* fruits, plantain flowers, raw plantains of the variety called '*Thote*,' the fruits of *Memordica mixta.* ripe fruits of *Cucurbita pepo*, and of *Moringa pterygosperma*, milk, *ghee*, butter, food cooked in *ghee*, sugar-candy, *Uvæ passæ*, grapes, ripe fruits of *Ægle marmelos*, ripe *pepiya*, whey, *Elleteria cardamomum*, and similar other articles should be taken. Baths in current water or large lakes and tanks, and enjoyment of pure air are also recommended. Besides these, the patient should always take such food and indulge in such practices as preserve the normal course of the wind. If the discharge of blood in this disease be copious, the diet and practices recommended in hemorrhages due to excited bile should be adopted.

Forbidden Practices.

Fried or burnt articles, all kinds of heavy food, curds, cakes, *Phaseolus radiatus*, the variety of doliches that is especially called *Simbi*, *Lagenaria vulgaris*, etc., should be avoided. Exposure to sunshine or the heat of fire, to east winds, suppression of the

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* *Kásisa* means sulphate of Iron. The ingredients of *Kásisa Oil* as also of *Vrihat Kasisa* Oil are, of course, well-known. They will be set forth in the proper places.

urgings of stools and urine, sexual congress, riding on horseback, sitting on hard seats, and all such acts as tend to excite the wind, should also be abstained from.

CHAPTER XI.

ANOREXIA, LOSS OF APPETITE AND INDIGESTION.

Causes of the Loss of Appetite.

Excessive drinking of water, intemperate eating, constant use of food which is too heavy to digest, eating with dislike, suppression of the urgings of urine and stools, excessive anxiety, sleep at day time, and night-keeping weaken the digestive power. The same is the result if the food taken be not well masticated, or if the patient exposes himself to too much cold or too much heat. Fault of the digestive organs and sometimes worms in the stomach may create the malady. Sporting in water for a long time as also excessive use of betel leaves with nuts and spices, are some of the other causes which bring about loss of appetite.

Causes of Indigestion.

Loss of appetite, irregular eating, *i. e.*, eating sparingly one day and gorging the next, or eating at irregular hours, eating articles that have lost their freshness or that are rotten, eating with unwillingness, disgust, fear at the time of eating, mental torture in consequence of anger, cupidity, or sorrow, and excessive mental labour just after eating, are some of the causes of indigestion.

Division of Indigestion.

Indigestion is generally regarded as of four kinds, *viz.*, *Amájirna*, *Vidagdhájirna*, *Vishtabdhájirna*, *Rasaseshájirna*. These are explained below.

Amáiirna is caused by the excitement of phlegm ; *Vidagdhájirna*, by that of bile ; and *Vishtabdhájirna* by that of wind. *Rasaseshájirna* arises if the juice, the first product of the food taken, be prevented from being developed into blood.

Causes of the four Sorts of Indigestion.

In *Amájirna*, such symptoms as heaviness of the body, nausea, swelling of the cheeks and the eye-balls, and eructations with the taste and smell of the food taken, appear.

Symptoms of *Amájirna.*

In *Vidagdhájirna*, delusions, thirst, swoons, acid eructations, or eructations followed by vapoury exhalations, as well as other supervening symptoms of excited bile, appear.

Of *Vidagdhájirna.*

In *Vishtabdhájirna*, flatulency, deep-seated pains in the abdomen, suppression of stools and of the downward wind, stupefaction of bowels, swoons, prostration of the limbs, and other symptoms of excited wind, present themselves.

Of *Vishtabdhájirna.*

In *Rasaseshájirna* digsust for food, absence of free action of the heart, and its heaviness in consequence thereof, are some of the special symptoms that manifest themselves.

Of *Rasaseshàjirna.*

In all sorts of indigestion, heaviness of the stomach, prostration of the body, cramps in the abdomen, and storage of wind supervene. Sometimes there is constipation, and sometimes purging as in Diarrhœa. The throwing up of the food taken is another symptom that sometimes appears.

General Symptoms of Indigestion.

From indigestion arise such maladies as swoons, delirium, vomiting, secretions in the mouth, langour, and delusions.

Supervening Maladies.

Proper diet is the general remedy of all sorts of indigestion. *Chebulic myrobalans* (Haritaki) and dry ginger (Sunt), taken in equal measure and reduced to powder, are sure to give relief if used every

Treatement of *Anorexia.*

day with treacle or rock-salt. Every day at morning carbonate of potash *(Yavakshára)* and dry ginger reduced to powder and taken in equal quantities should be licked with clarified butter, and a little quantity of hot water should be drunk afterwards to strengthen the digestive fire. Dry ginger alone can achieve the same end under the same circumstances. Ginger and salt used before dinner are sure to cure Anorexia. The tongue and the throat are also cleared thereby. Besides these, *Varavánalachurna, Saindhavádichurna, Saindhabádyachurna, Hingwastakachurna, Swalpágnimukhachurna, Vrihadagnichurna, Bháskaralavana, Agnimukhalavana, Varavánalarasa, Hutásanarasa, Vrihathutásanarasa, Agnitundivati*, and medicines of such nature, may be prescribed with careful consideration. The medicines that cure Indigestion also cure Anorexia.

Ordinary Treatment of Indigestion.

In *Amájirna* emetics, in *Vidagdhájirna* fast, in *Vishtabdhájirna* vapour baths and in *Rasaseshájirna* sleep before dinner, ought to be prescribed.

Special Treatment of *Amájirna*.

Take of *Acorus calamus*, one tolá in weight and rock-salt of the same quantity. Dissolve it in a seer of hot water. Give it to the patient. It will act as an emetic and the patient will feel himself easy.

Piper longum, rock-salt, and *Acorus calamus*, taken in equal quantities and grinded together into a paste and then dissolved in cold water may be prescribed.

The decoction of *Coriandrum sativum* and dry ginger, each one tolá in weight, cures the griping pains in the abdomen.

Dry ginger, or *Piper longum, or Chebulic myrobalans*, or the husk of the the fruits of *Punica Granatum*, reduced to powder and used with treacle is sure to alleviate the constipation in *Amájirna* and piles.

If indigestion be felt in the morning, *Chebulic myrobalans* dry ginger, and rock-salt, taken in equal quantities and

reduced to powder, should be used before dinner. It is an excellent preventive of indigestion.

Special Treatment of *Vidagdhájirna.*

In *Vidagdhájirna*, cold water is to be given to the patient to drink. It facilitates the digestion of indigested food. Cold water has a beneficial action upon even the excited bile. It makes the stools easy. If the food produces acidity immediately after being eaten and a burning sensation is felt in the heart, the stomach and the larynx in consequence there of, adequate qantities of *Chebulic myrobalans*, and the dried fruits of *Vitis vinifera* (known as *Kismis*), grinded together, should be licked with sugger and honey. Take of *Chebulic myrobalans* one tolá in weight, and the fruits of *Piper longum*, the same quantity, and boil them in thirty-two tolás, of *Kánji*. When the *Kánji* is reduced to eight tolás, have the product mixed with one anna of rock-salt. When this is swallowed, eructations with vapoury exhalations are sure to follow. Strong indigestion is alleviated and hunger is excited the very day.

Special Treatment of *Vishtabdhájirna.*

In *Vishtabdhájirna*, vapour baths and salt should be administered. In indigestion accompanied by *Rasa*, fast, sleep at day-time, and avoidance of places exposed to strong breezes, constitute the general treatment. Taking equal quantities of *Ferula asafetida*, dry ginger, *Piper longum*, *Piper sativum* and rock-salt, make a paste by grinding them together, with water, and apply it on the belly, and then let the patient sleep at day-time before dinner. This alleviates all varieties of indigestion. Take equal quantities of *Chebulic myrobalans*, *Piper longum*, and salt of the variety known as *Sauvarchala* each reduced to fine powder, and then, according to the particular fault excited, mix it with either the *mantha* of curds, or hot water. By administering such a compound, all the four kinds of indigestion, loss of appetite, disgust for food, flatulence of the stomach, abdominal tumours due to vitiated wind, and abdominal pains, are speedily alleviated. It is also seen that if equal measures of these

reduced to powder, *viz.*, dry ginger, *Piper longum*, black pepper, the seed of *Danti* (*Baliospermum montanum*, syn. *Croton polyandrum*), the roots of *Teori* (*Ihomœa turpethum* syn. *Convolvulous turpethum*), the roots of *Plumbago zeylanica*, (Chitraka) and the roots of *Piper longum*, be taken and mixed with old treacle and administered in the morning, beneficial results follow in all kinds of indigestion, loss of appetite, epistasis, abdominal pain, enlargement of the spleen, dropsical swelling, and jaundice. Beneficial results on epistasis are obtained from cold infusion of black pepper, or black pepper reduced to paste and dissolved in water.

In all kinds of indigestion, all such medicines as cure loss of appetite, boluses known as *Lavangádya*, *Sukumára*, and *Trivit* the *Arishta* known as *Mustaka*, the mixture called *Kshudháságara*, the pills called *Tanganádi*, *Sankha*, *Mahásankha*, the mixture called *Chintámani*, the *Ghrita* called *Agni*, and similar other drugs, should be prescribed. The medicines spoken of in the chapter in the diseases of the *Grahani*, are seen on many occasions to prove beneficial.

During the first stage of indigestion it is necessary to fast. If fast does not cure it, such light food as barley, arrowroot, the paste of boiled *Trapa bispinosa (Sringátaka)* dissolved in water, should be taken. As indigestion is gradually alleviated and appetite comes back, old and fine rice boiled, with the decoction of *Masura* (*Vicia lens*, syn. *Cicer lens*), may be taken during day-time. The liquid curry may also be taken of such fishes as *Koi*, *Mágura*, *Singhi*, and *Maurola*, as also of such vegetables as *Trichosanthes dioica*, *Solanum melongena*, the variety of plantains known as *Thóte kalá*, and the leaves of *Pœderia fœtida*, also whey, with the juice of citrus medica and that of other varieties of *Citrus* known as Páti in Bengal. At night such light food as barley, etc., may be taken. If appetite increases and if the patient is able to digest rice taken twice a day, then rice of the kind already adverted to may be taken at night also. Raw fruits

Proper and Improper Diet.

of the *Ægle Marmelos* burnt in fire, pieces of the same fruit boiled in sugar, pomegranates, and crystalised sugar, may also be given. In indigestion and loss of appetite, the patient should not drink water till two or three hours after meals. Rising from bed in the morning, the patient should drink a little cold water. It does him good.

Food and Practices Forbidden.

All articles cooked in *ghee*, meat, cakes, and other food that take a long time to digest, all articles which are of keen potency, fried and burnt articles, copious drinks of water or any other liquid, bread made of the flour of barley or of wheat, (Másha) *Phaseolus radiatus*, pot-herbs, sugarcane, treacle, milk, curds, *ghee*, condensed milk (*Kshir*), cocoanuts, grapes and all articles which are laxative in action, too much salt etc., should be avoided. The patient should also avoid rubbing his person with oil, night-keeping, sexual congress, and baths. These are productive of very baneful consequences. The fact is, all articles which are not easy of digestion, and all acts which retard digestion, should always be rightly abstained from.

CHAPTER XII.

VISUCHIKÁ OR CHOLERA.

What is *Visuchika*.

In the Hindu Medical Scriptures, *Visuchiká* is included in the general ailment of indigestion. The contagious character of this disease is so great that if a single person happens to be attacked by it in consequence of indigestion, the disease spreads rapidly and attacks many persons residing in the same place. In fact, it rages as an epidemic. It is a dangerous disease. It quickly despatches with the patient. For all these reasons it is regarded as a separate disease by the physicians, and hence it is separately treated in the book.

Causes of the Disease.

Excessive rains, damp and still air, excessively hot air, impure water and air, excessive labour, irregularity of diet, mental torture in consequence of terror, sorrow and grief, residence in a thickly populated quarter, debility of the body, night-keeping, are the causes of this disease.

When Cholera appears without previous Diarrhœa, such symptoms as debility of the body, tremours of the limbs, paleness of the countenance, pain in the upper part of the abdomen, synchronism, headache, and swimming of the head, manifest themselves as its premonitory symptoms.

General Symptoms.

Simultaneous vomiting and stools are the ordinary symptoms of this disease. At the outset, once or twice the stools passed resemble those of Diarrhœa, while in the vomited matter indigested food is seen. The stools then become watery or like decoctions of barley or rice, or water mixed with rotten gourd. The vomited matter also resembles water. Sometimes the colour of the stools may become red. There is pain in the stomach. The smell of the stools resembles that of rotten fish. The urine is suppressed. Gradually the eyes sink as within a hole ; the lips become blue ; the nose becomes prominent ; the hands and feet become cold and contracted ; cramps appear in the arms and legs ; the extremities of the fingers shrink ; the body becomes bloodless, and covered with sweat. The pulse becomes weak, and cold, and yet at the same time quick ; it gradually becomes imperceptible. Hiccup appears ; as also excessive thirst, unconsciousness, delusions, delirium, fever, burning sensation within, hoarseness or total suppression of voice, restlessness, sleeplessness, tossing of the head on the pillow, pain in the head, noises within the ear, diverse kinds optical illusions, coldness of the tongue, coldness of the breath, contraction of the lips and consequent exposure of the teeth, and similar other symptoms also appear.

The Faults Excited.

If the wind be more excited than the other two faults, then vomiting and purging do not become excessive. Pains in the abdomen, langour of the limbs, dryness of the mouth, swoons, delusions, contraction of the muscles and veins, and similar symptoms manifest themselves in a pronounced manner. If the bile be excessively excited, then purging becomes copious. Fever, burning sensation within the body, thirst, stupefaction, and delirium manifest themselves in a marked degree. If the phlegm be excited more than the bile and the wind, vomiting becomes copious. Sloth, heaviness of the limbs, fever with sensation of cold, and disgust for food, become the marked symptoms.

Bodily Heat.

At this stage of the disease, the temperature of the body becomes less than usual. The thermometer indicates 96°. In some, an hour or two before death, the temperature increases in the forehead, the cheeks, and the chest. If amongst the symptoms of this disease, swoons, burning sensation of the body, sleeplessness, paleness of complexion, excessive pains in the stomach, head, and chest, delusions, delirium, loss or hoarseness of voice, shivering, and restlessness appear, the patient's life cannot be hoped for. If, however, purging and vomiting becomes gradually less, if the stools improve, showing bilious secretions in them, if the temperature increases, if the pains in the stomach disappear, if the breath becomes regular, the thirst decreases, sleep comes, the normal complexion reappears, and discharge of urine takes place, the cure of the patient may be hoped for. The attacks of this disease generally occur in the morning or at night. Sometimes, however, the attacks occour at other hours. There is no certainty about its duration. Some are carried off within two to four hours. Some linger in pain for two to four days and then fall victims to it.

Treatment.

It is necessary to begin treatment when the first symptoms of this disease show themselves. It is not proper to administer strong astringents at the outset, for if purging be stopped through their operation, vomiting would become more copious and such symptoms as flatulence of the stomach and the like may supervene. Besides, the purging in consequence of being checked for a while, may become more violent than before. For this reason astringent medicines should be administered in small measures and repeated doses during the first stage. If the disease be induced by indigestion, it is proper to give such medicines as aid digestion and as are mildly astringent. In cholera brought about by indigestion, such medicines as *Nripaballabha* and the rest are especially suitable. When the disease is induced by other causes, the following medicine may be given : *Dáruchini* (the bark of *Cinamomum zeylanica*) three-fourths of a tolá ; Saffron, of the same measure ; Cloves, of half of that measure ; and *Elasukshma* (*Elletaria cardamomum*), one-fourth of a tolá. Each of these is to be separately pounded into fine pulv. With all these should be mixed sugar, cooked and refined, of the measure of twenty five tolás. With it should be mixed white chalk, reduced to fine powder and of the measure of a third of the whole quantity. Ten to thirty *ratis* of the pulv so compounded should, according to his own strength and the strength of the disease, be administered, in frequent doses, to the patient. To a patient whose age is from twenty to fifty years, half a *rati* of opium may be given with twenty *ratis* of the pulv adverted to above. To a patient whose age is below twenty years, the pulv only should be administered, without opium being mixed with it. The measure of the dose should be varied according to the age of the patient. Another medicine prescribable is the following : opium of the measure of half a *rati* ; powdered pepper, a fourth of *rati* ; asafetida, of the same measure, and camphor, of one *rati*. These should be mixed together and given to the patient after each purging. Even after the purg-

ing has been checked, the medicine should be given for two or three days, thrice every day. The four drugs mentioned above, each of the measure stated, may be formed into pills for use as prescribed above, or, ten or twelve drops of our KARPURARISHTA, mixed with a little sugar, may be administered at inervals of half an hour. The chief medicine, however, of this disease is the *A'sava* of opium. Five to ten drops, with cold water, should be administered. The other medicines which may be used in this disease are *Mustádya Batiká*, *Karpurarasa*, *Grahanikapátarasa*, and those medicines which have been mentioned in the chapters on Diarrhœa and diseases of the *Grahani*, and which are capable of checking violent Diarrhœa. During the time these medicines are administered, small measures of the wine called *Mritasanjibani*, mixed with water, if given, produce beneficial results. If, however, the symtoms be present of a tendency to vomit, or hiccup instead of giving the wine named above, *Sidhu* or *Sirka* may be given with water. By it, hiccup and pains in the stomach and thirst may also be allayed. Another preparation that is beneficial is the following. *Indrayava* (seeds of *Holarrhena antidysenterica*) of the measure of one *chhaták* should be taken and boiled in one seer of water. It should be taken down when three fourths of the water have evaporated, one tolá of the decoction that remains should be given to the patient for drink every half an hour.

The roots of *A'pang* (*Achyranthes aspera*, *Linn.*) pounded on a stone with water form another good medicine for this disease. The decoction of the leaves of *Uchchhe* (*Momordica charantia. Linn.*) and *Karela* (*Momordica charantia* of the larger variety), sprinkled over with *Pippali* (*Piper longum*) reduced to fine pulv, may be given as drink. It allays the disease. The digestive fire also is increased by it. The decoction also of dried *Bœl* (fruits of *Ægle marmelos*) and dry ginger, as also the decoction of dried *Bœl*, dried ginger, and *Katphal* (the fruits of *Myrica sapida*) alleviates this disease.

Means of Checking Vomiting and Causing Urination.

Take a handful of fried paddy and one tolá of sugar. Soak both together in a fourth of a seer of water. A little while after, strain the water through a piece of cloth. Taking then the roots of *Andropogon muricatum* of the measure of one tolá, the fruits of *Elletaria cardamomum* of the measure of half a tolá, and Fennel seeds of the same measure, and pound them together into a fine pulv. Take also one tolá *Chandana* (*Santalum album*) and rub it into a paste. Mix all these together. Give the patient half a tolá of the liquid mixture at intervals of half an hour. This will check vomiting. Vomiting may also be checked by a plaster, applied to the abdomen of pounded mustard seeds. There are other medicines for checking vomiting that should be administered according to the condition of the patient. For causing urination the following remedy may be used. Give the patient the juice, of the measure of one tolá of the leaves of *Himaságara*, (otherwise called *Páshanabhedi* or *Pátharchur*, or *Pátharkunchá*, or *Lohachur*, that is, *Colcus Amboinicus Linn*). Another remedy is the decoction of the seeds of, *Gokhura* (*Tribulus terrestris*, or *Tribulus lanuginosus, Linn.*), the seeds of *Trapusa* (*Cucumis sativus, Linn.*), the seeds of *Karkati* (*Cucumis melo, Linn.*), and the seed of *Durálabhá* (*Hedysarum alhagi, Linn.*), mixed with saltpetre reduced to fine pulv, of the measure of one-eighth of a tolá. Spoonfuls of this may be given now and then. The decoction of these five roots, also, *viz.*, *Kusa* (*Poa cynosuroides, Linn.*), *Kása* (*Saccharum spontaneum, Linn*), *Sara* (*Saccharum sara, Roxb.*), *Ushira* (*Andropogon muricatum*), and black sugarcane, may be administered with benefit. If half a *chhaták* of the *Dheras* (*Hibiscus exculentus, Linn.*), be given three or four times, or one tolá of the juice of the leaves of *Sthalapadma* (*Hibiscus mutabilis, Linn.*), mixed with a little sugar be administered, the patient is seen to urinate. The leaves of *Pátharkunchá* (*Colcus amboinicus, Linn.*),

and saltpetre, pounded together into a paste, and applied to the anus, may lead to urination.

How to Prevent Cramps.

By rubbing turpentine and wine on the arms and legs, cramps may be checked and prevented. By rubbing only pulv of dried ginger, beneficial results may be obtained. The bark of *Applotaxis auriculata* and *Saindhava* salt, pounded into a paste by being mixed with the fermented gruel of rice and mustard oil, slightly heated, is another medicine that gives relief. The bark of *Cinamomum zeylanicum*, leaves of *Cinamomum tamala*, the bark of *Cymbidium tessaloides*, of *Aquilaria agallocha*, of *Moringa pterigosperma*, of *Ahplotaxis auriculata*, of *Acorus calamus*, and Dill seeds, should be reduced to a fine pulv and then mixed with the fermented gruel of rice, and slightly heated. This also is another medicine used for checking and preventing cramps.

How to Check Hiccup.

For checking Hiccup in this disease those medicenes should be applied which have been spoken of as efficacious in checking hiccup in fevers due to excitement of all the faults. The juice of the pulv of *Musa sapientum* may also be given as snuff. Mustard plasters should be applied to the neck and the vertebral column.

How to Check Pains in the Stomach.

For checking pains in the stomach plasters should be applied made of barely and the ashes of barley blades mixed together with whey and slightly heated, or, rubbing turpentine oil on the stomach, fomentation with hot water may be resorted to. Fomentation, without the previous use of turpentine, is also beneficial. Silken cloth, steeped in hot water, should be used for fomentation, first pressing out the water from it. If the patient feels thirsty, camphor water or ice should be given. Another medicine for allaying thirst is this : one tolá of the spice known as *Kábábchini*, half a tolá of liquorice, each reduced to fine pulv, and one-fourth of a tolá

of *Kajjali*,* mixed with honey, should be given to the patient to lick. Of course, small measures should be given at a time. The decoction of cloves, and nut-megs, and the bulbous roots of *Cyperus rotundus*, also allays thirst and checks nausea. If perspiration be copious, the red powder known as *Abira* should be rubbed on the body. The ashes of corals, mixed with honey, if licked, check perspiration. For Checking severe head-ache cold-water lotion should be given. When loss of consciousness happens, heat should be applied to the hands and feet.

Certain Remedies.

When there is little hope of life, and when the eyes become red as in fevers due to excitement of all the faults, with delirium, delusions, and swoons, as supervening symptoms, the medicine called *Suchikábharanarasa* should be administered. Two or three pills at a time, twice or thrice according to the condition of the patient, should be administered, with a little water of fresh cocoanut. If this medicine administered twice, does no good, it should be given up. When the body becomes cold and death is expected, the medicine of our preparation, called KASTURIKALPA RASAYANA sometimes produces marvellous effects, for the patient soon recovers heat and ultimately escapes death.

General Observations.

In treating this disease, the physician should always be very careful. The symptoms rapidly change, and there is no knowing when the patient may become worse. The patient's room, bed, and clothes should always be kept clean. Camphor, the gum of *Shorea robusta*, and spiced sticks of sulphur should frequently be burnt. The evacuations should be promptly removed and thrown out at a great distance from the house.

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* Black Sulphide of Mercury, prepared by rubbing together equal parts of Sulphur and Mercury till the globules disappear, is called *Kajjali*.—T.

Diet, our Sanjibani Food.

When the strength of the disease is great, the patient should fast. When the disease loses its intensity, when, indeed, the symptoms become favourable, and the patient feels a little appetite, Arrow-root or Sago or the *Pâlo* of the fruits of *Trapa bispinosa*, boiled in water, should be given in a liquid form. The several kinds of gruel spoken of in the Chapter on Diarrhœa are also beneficial at this stage. Our SANJIBANI FOOD is well-adopted to the requirements of the patient at this time. A little juice of *Citrus medica*, mixed with the food that is administered, does great good. When the disease has been conquered and the patient's appetite is increased, the *Manda* of old rice should be given, with the curry called *juice* made of *Koi*, *Mágura*, and small fishes, or the broth of the meat of kids, and young animals. When digestion is improved, old rice, the piece of *Cicer lens*, juice made with small fish, the species of raw plantains called *Thôte-kalá*, the smaller variety of *Ficus glomerata*, immature fruits of *Trichosanthes dioica*, and leaves of *Pœderia fœtida*, should be given in proper measure. No sweets should be taken by the patient except sugar-candy and sugar-cake *(Bátásá.)**

The Acts Interdicted.

Till thorough cure, the patient should abstain from every kind of heavy food, *ghee*, food prepared with *ghee*, fried and burnt articles, etc. He should also abstain from baths in cold water, sexual indulgence, exposure to the heat of fire or the sun, physical exercises, and every act that produces fatigue. It has been already said that the chief cause of this disease is indigestion. One should, therefore, carefully abstain from everything that causes indigestion. If a case occurs in one's family or neighbourhood, one should not indulge in fear; for fear brings about indigestion, and indigestion, in its turn, brings about this dreadful disease.

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* A preparation of boiled sugar.—T.

CHAPTER XIII.

TYMPANITES.

Causes of the Disease.

Both *Alasaka* and *Vilamviká* (varieties of Tympanites) spring from indigestion. Those persons who are weak, or whose digestive fire is not keen, or who have phlegm in excess, or who suppress the urgings of stools, urine, and wind, and who take food that is heavy or hard, or food that is exceedingly dry, or cool, or unoily, catch these diseases. The excited wind in their system comes into conflict with phlegm, and the result is *Alasaka* and *Vilamviká*. In *Alasaka* the patient suffers from excessive and painful flatulence ; he screams out in agony, and swoons away. In consequence of indigestion, wind is generated in the stomach. Unable to escape downwards, it rises upwards, and presses heavily against the heart and the lungs. Hence, hiccup and vomiting manifest themselves in an excessive degree. Purging also appears. Besides purging and vomiting, some symptoms of Cholera are also seen in Tympanites. This disease is called *Alasaka* because of the fact of the food that is taken remaining stationary in the stomach, without its being able to go down or come upwards.* The symptoms of *Vilamviká* are not of a different kind. When the symptoms of *Alasaka* manifest themselves in aggravated form, the disease is called *Vilamviká*. *Vilamviká* is only an aggravated or more violent form of *Alasaka*. Hence, *Vilamviká* is more difficult to cure than *Alasaka*.

Treatment

The treatment of both *Alasaka* and *Vilamviká* is the same. At the outest, the patient should be made to vomit by administering to him warm water mixed with salt. The patient may also be

* *Alasa* implies idle, or stationary, or motionless. *Ka* is a suffix. Hence, because the food remains motionless, the disease is called *Alasaka*—T.

made to drink as much as he can the decoction of these, *viz.*, the fruits of *Pongamia glabra*, the bark of *Melia azadirachta*, the seeds of *Achyranthes aspera*, the stem of *Tinospora cordifolia*, the leaves of *Ocymum sanctum* (of the white variety), and the seeds of *Holarrhena antidysenterica*. Vomiting results from the copious administration of this decoction. In both varieties of the disease, vomiting does great good. For alleviating flatulence and pains in the stomach, a plaster should be applied on the stomach, made of the following, *viz.*, the bark of *Cedrus deodara*, barley of the white variety, bark of *Aplotaxis auriculata*, Dill seeds, Asafetida, and *Saindhava* salt. These should be reduced into a paste, mixed with *Kánji* By applying plasters of barley pulv and the ashes of barley stalks, mixed with whey and slightly heated, beneficial results of the same kind can be expected. Flatulence and pains in the stomach may also be alleviated by fomentation with heated *Kánji*. A little piece of silken cloth may be used for the purpose. For checking hiccup, the patient may snuff the juice of the bulbous root of the *Musa sapienta*. Mustard plasters may also be applied on the neck and the backbone. For checking eructations, the alkaline ashes known as *Vajrakshára*, and such other medicines as restore to the wind its usual motion, should be given. In both these diseases, such medicines should be carefully administered as increase the digestive fire and cure indigestion.

Diet, &c.

In both these diseases, fast should be observed at the outest. Subsequently, light food should be given, agreeably to the measure of hunger or the power of digestion. As regards practices in general, the observations laid down on this head, in the Chapter on Cholera, fully apply.

CHAPTER XIV.

WORMS.

Varieties of Worms.

Worms, as affecting the human body, are of two kinds, *viz.*, those born of internal impurities and those born of external impurities. Internal worms are regarded as of three classes, *viz.*,—those born of stools, those born of phlegm, and those born of blood. Eating before the food last taken has been digested, excessive indulgence in food and drink that are sweet or sour, liquid food in excessive measure, drinking water that is not clean and pure, excessive indulgence in raw sugar, cakes, meat, pot-herbs, *Phaseolous radiatus*, curds, and such other heavy food, food consisting of such inharmonious ingredients as milk and fish, milk and meat, absence of physical exercise, sleep at day-time, etc., generate worms within the body. When worms have been generated, the symptoms that manifest themselves are fever, paleness of the body, deep-seated pains in the stomach, diseases of the chest, general langour of the body, delusions, disgust for food, nausea, vomiting, watery secretions from the mouth, indigestion, distaste for food, itching of the nose, grinding of the teeth during sleep, sneering, etc.

The Symptoms of Worms Generated in Stools.

Worms born of stools are generated in that division of the stomach which is called *Pakkâsaya* (that is, the division where digestion takes place). These worms generally move about in the lower regions. Sometimes, however, they come upwards to the *A'mâsaya* (that is, that division of the stomach where the food eaten goes first). When the worms come upwards, the breath of the patient emits a fœtid smell. Stool-born worms are of various kinds. They are minute, or gross, or long, or globular. As regards colour, they are dark, or yellow, or white, or black. Some are as minute as the sprouts of paddy; some are as long and thick as earth-worms;

some are round as balls ; and some are flat and long like strips of leather. There are some, again, that are of the width and thickness of a *Tumbi* seed.* These sometimes attain to 18 feet in length. This kind of worm is generated in consequence of excessive indulgence in meat or eating meat that is not properly boiled, or eating pork largely. These should be extracted with care, drawing them slowly and gently like threads. When the stool-born worms travel out of the place where they are generated, watery motions, deep seated pains in the stomach, paralysis of the stomach and intestines, emaciation of the body, roughness of the skin, paleness of complexion, frequent horripilation, weakness of the digestive fire, itching sensation in the anus. &c., are the indications that manifest themselves.

The Symptoms of Phlegm-born Worms.

Phlegm-born worms are generated in the *A'másaya.* They move about that region of the stomach. Like stool-born worms, their shape and size are various. Their colour also is of various kinds. When phlegm-born worms have been generated, the symptoms that manifest themselves are nausea, watery secretions from the mouth, indigestion, disgust for food, swoons, vomiting, fever, suppression of stools and urine, emaciation of body, constant sneezing, inflamation of the schneiderian membrane, and others of the like.

Symptoms of Blood-born Worms.

Blood-born worms are generated in the blood-bearing ducts (arteries and nerves). Eating food that consists of inharmonious ingredients like milk and fish &c., eating before the food last taken has been digested, and eating such articles as pot-herbs in an excessive measure, produce these blood-born worms. These worms are very minute, without feet, globular in shape and of a coppery colour.

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* *Tumbi* or *Katumbi* is a wild variety of *Lagenaria vulgaris.*

Symptoms of Worms born of External Impurities.

Worms born of external impurities arise from sweat or unwashed filth of the body. Hence, uncleanliness is the principal cause. The shape and size of these worms are like sesame seeds. External worms are of two kinds *viz.*, *Yukas* and *Likhyas*. The formers have many feet ; they are dark in colour ; and they live in such parts of the body as are overgrown with hair. *Likhyas* are very minute. They are white in colour ; and they may sometimes be seen on the clothes one wears.

Treatment.

For the destruction of internal worms, one should take a little measure of the juice of the leaves of *Clerodendron infortunatum*, as also of the leaves of the pine-apple mixed with a little honey. Reducing the fruits of *Embelia ribes* to pulv, take one-sixteenth of a tolá thereof, and give it to the patient, dissolved in a little cool water. Or, take two tolás of the fruits of *Embelia ribes* and making a decoction thereof, give it to the patient to drink. Of all drugs *Embelia ribes* is the best for killing worms. The juice of the leaves of the wild date-palm, and the head of the same tree, are regarded as efficacious medicines for the destruction of worms. The following also have the property of killing worms, *viz.*, the juice of the leaves of *Erythrina indica* as also of the leaves of *Costus speciosus* ; the juice of *Achyranthes triandra* ; the juice of the seeds of *Butea frondosa*, and the decoction of the bark obtained from the roots of *Punica granatum*. The seeds of *Hyoscyamus niger*, mixed with a little *Saindhava* salt, taken in the morning, alleviate indigestion and kill worms. The other medicines prescribed for this disease are the following, *viz.*,—the seeds of the wild variety of *Lagenaria vulgaris*, reduced to pulv, and mixed with whey or the water obtained from unripe cocoanuts ; one-fourth of a tolá of *Mallotus philippinensis*, mixed with raw sugar ; seeds of *Serratula anthelmintica*, of the measure of half a tolá thrown into a *Chhaták* of water and allowed to drench for 5 or or 6 hours ; the water or infusion

only is to be taken, excluding the seeds. The paste, again, of these, *viz.*,—the fruits of *Embelia ribes*, *Saindhava* salt, ashes of barley blades, *Mallotus philippinensis*, and *Chebulic myrobalans*, with the aid of a little whey instead of water, forms an efficacious medicine for this ailment. The gruel, made with whey and water to equal proportions, of the fruits of *Embelia ribes*, the roots of *Piper longum*, the seeds of *Moringa pterygosperma*, and black pepper, is another medicine. The gruel, however, should be mixed with carbonate of soda. Besides these, the other medicines are the pulv, known as *Párasiyádi*, the *Kashâya*, known as *Mustádi*, *Krimimudgara-rasa*, *Krimighna-rasa*, *Viranga-lauha*, *Krimighátini Batiká*, *Triphaládyaghrita*, and *Viranga-ghrita*. Our own preparation, known by the name of KRIMIGHA'TINI BATIKA', is an efficacious remedy in worm diseases. For killing external worms, plasters should be appplied, made of camphor well grinded with the juice of the leaves of *Datura fastuosa*. A plaster applied on the head, made of the seed of *Hibiscus cannabinus* (*Nálitá*) pounded with *Kánji*, kills all the lice on the head. The oil of *Embelia ribes*, as also of *Datura fastuosa*, is a good medicine for external worms.

Diet and Forbidden Practices.

Old rice boiled, soup made of small fishes, curries made of these, *viz.*,—the fruits of *Trichosanthes dioica*, the flower of *Musa sapientum*, the fruits of *Momordica charantia* (of both varieties), the heads of *Calamus rotang*, the bulbous root of *Colocasia indica*, and the smaller variety of the fruits of *Ficus glomerata*, *Kánji*, goat's milk, and generally such things as have a bitter, astringent and pungent taste, and the juice of the fruits of *Citrus medica*, and that variety of it which is called *Páti*, are beneficial. Instead of taking rice twice a day, the patient should take it once during day-time, and substitute sago, barley, arrow-root, or any other light food for his evening meal. As indigestion is the chief cause of this disease, care should be taken to avoid it by abstaining from every kind of heavy food.

Such heavy foods as cakes, all kinds of sweets, especially raw sugar, *Phaseolus radiatus*, curds, *ghee* in excessive measure, liquid food in copious quantities, and meat should be avoided. The patient should abstain from sleep during day-time and should not suppress the urgings of stools and urine.

CHAPTER XV.

CHLOROSIS, ANÆMIA AND JAUNDICE.

Causes.

Excessive physical exercise, excessive indulgence in sexual pleasure, eating in copious measure food that is sour or saline, excessive indulgence in wines and spirits, too much use of chillies, and pepper, and mustard, and other articles of keen virtues, and the use of burnt earth as food, lead to an excitement of all the faults which, in their turn, vitiate the blood and lead to these diseases. Before the appearance of Chlorosis, the skin becomes cracked, the mouth frequently waters, the whole body becomes languid, a desire is felt for eating earth, the eye-balls become swollen, stools and urine become yellow, and indigestion manifest itself. There are five kinds of Chlorosis, *viz.*, wind-born, bile-born, and phlegm-born, that born of all the three faults, and that born of eating earth.

Wind-born, Bile born, and Phlegm-born Varieties.

In the wind-born variety of this disease, the skin, urine, eyes, and nails become either red or black, and dry. Tremours of the body, pains like those caused by one's being pricked by a thousand needles, suppression of urine, delusions, etc., are also seen. In the bile-born variety, the whole body, especially the stools, urine, and nails, become yellow. Besides these, a burning sensation, thirst and fever, are the other symptoms. The stools consist of

scybalæ. In that variety of the disease which is due to phlegm, the skin, urine. eyes, and face become white ; watery secretions issue from the mouth and the nose. The other indications are inflammations, sleepiness langour, and excessive heaviness of the limbs. In that variety of this disease which arises from an excitement of all the faults, all the above symptoms appear mingled with one another. If such supervening symptoms as fever, disgust for food, nausea, vomiting, thirst, langour, loss of the senses, that is, of their functions etc. appear in the last-mentioned variety of the disease, it then becomes incurable. In Chlorosis caused by eating earth, some particular fault is excited corresponding to the quality of the earth taken. Thus if the earth that is eaten, has an astringent taste, the wind is excited. By eating earth that abounds in alkaline ashes, the bile becomes excited. By eating earth that is sweet, the phlegm is excited. The particular fault that is thus excited discovers its own especial symptoms as mentioned above. By eating earth that is fried or burnt, the several ingredients of the body become dry. Even the food that is eaten becomes dry in consequence of the dryness of the earth that is taken. The fried or burnt earth, before being digested, fills up and obstructs the blood-bearing ducts and thereby destroys the functions of the senses, brilliance of complexion, energy, and the *ojas* of the patient. The strength of the patient disappears and the disease becomes fully developed.

If worms are generated in the stomach of a person who is suffering under Chlorosis, his eye-balls, cheeks, eye-brows, feet, naval and genital organs show symptoms of swellings and his stools are seen to be mixed with mucus and blood.

The Indication of Curability and Incurability.

If Chlorosis be neglected for a long time, it becomes incurable. That man, again, who while suffering from this disease, with the inflammations fully developed, sees every surrounding object yellow, cannot be cured. If the stools of a person while afflicted by this disease become suppressed, or

scanty, green, or mixed with mucus, the case is regarded as hopeless.

Fatal Symptoms.

If the body of one afflicted by this disease appears to be covered by a white film, and if pains vomiting, swoons, thirst etc. appear as supervening symptoms, then death is certain to result. He whose body becomes white or pale through loss of blood, has very little chance of life. That person also whose teeth, nails, and eyes become pale, and who sees all objects to be pale, is certain to meet with death. Death also overtakes that patient whose arms, legs, and face become swollen but the middle portion of whose body becomes lean. Similarly, one whose arms and legs become lean but the middle portion of whose body becomes swollen is certain to die. One whose anus, genital organ and testicles become inflamed, and who discovers such supervening symptoms as swoons, loss of consciousness and Diarrhœa with fever, soon meets with death.

The Causes of Anæmia.

If after one has got Chlorosis eats such food in excessive measure as excites the bile, then the bile, becoming exceedingly excited, vitiates the blood and the flesh. This leads to Anæmia. Enlargement of the liver also leads to this disease. Those incidents which have been spoken of as the causes of Chlorosis are regarded as the causes of Anæmia also. Sleep during day-time, in addition to these causes, may bring about this disease. A portion of the bilious secretions from the liver, instead of finding a way to the stomach, become mixed with the blood and produce Anæmia.

Symptoms.

In this disease the eyes, at the outset, become yellow. A little while after, the skin, nails, face, stools, urine, and the whole body become yellow like a frog in the rainy season. In some cases the urine and the stools are seen to become red. Sometimes the stools become hard and white, and an itching sensation is felt all over the body. Besides nausea, loss of the functions of the senses, burning sensation, indigestion, weakness,

disgust for food and langour are the other symptoms that manifest themselves.

Fatal Symptoms.

If in this disease such supervening symptoms as swellings, loss of consciousness, redness of face and eyes, blackness or yellowness or redness of urine and stools, burning sensation of the body, disgust for food, thirst, suppression of the urine, sleepiness and weakness of the digestive fire appear in a virulent degree, the patient certainly meets with death.

Aggravated or Malignant Anæmia.

If Anæmia lasts for a length of time, its ordinary symptoms manifest themselves in a more vigorous form. The disease then is called *Kumbha-kámalâ*. It is difficult of cure. If, again, such symptoms as disgust for food, nausea, fever, langour, and pains born of the excitement of the faults, difficulty of breathing, consumption, and loose motions appear, no hope can then be indulged of the patient's life.

Jaundice

After the appearance of Chlorosis and Anæmia, the body may become greenish, dark or yellow. With such change of complexion, strength and energy decrease. Sleepiness, loss of the digestive fire, slight fever, distaste for sexual indulgence, pains all over the body, burning sensation, thirst, disgust for food, delusions and similar other symptoms may also manifest themselves. The disease is then called Jaundice.

Treatment.

The treatment principally consists of doing all that is needed to restore the functions of the liver. If our SARALA-BHEDI BATIKA be taken, in the measure that is desirable, every night at bed time, the patient's intestines are kept clear by one or two motions in the morning and the liver performs its functions properly. The consequence of this is that Chlorosis, Anæmia and Jaundice are considerably alleviated. In Chlorosis, boiled (or medicated) *ghee* mixed with the decoction or the paste of *Circuma longa*, or with the decoction or the paste of *Phyllan-*

thus Emblica, *Chebulic myrobalans*, and *Terminalia Belerica*, also *Timduka-ghrita*, as explained in the Chapter on Diseases of the Wind, does great good. If there is constipation or suppression of stools, such *ghee* should be administered with drugs having purgative virtues. In Chlorosis due to vitiated wind, the decoction of what is called the tripple fruit mixed with *ghee* and sugar, should be given. In Chlorosis caused by vitiated bile, *Convolvulus turpethum*, reduced to pulv, and mixed with sugar, should be administered. The measure of the former should be about 10 *máshás* ; of the latter, it should be about 2 tolás and 5 *máshás*. In Chlorosis brought about by vitiated phlegm, the patient should take *Chebulic myrobalans* soaked in cow's urine and then reduced to powder and once more mixed with cow's urine. The other medicines that may be administered in phlegm-born Chlorosis are pulv ginger of the measure of 8 *máshás* and ashes of iron 1 *máshá*, mixed with cow's urine ; *Piper longum* reduced to powder, and of the measure of 4 *máshás*, and pulv ginger of the measure of 4 *máshás*, mixed with cow's urine ; and purified *Silájatu* of the measure of 3 *máshás*, mixed with cow's urine. Sometimes *Balsamodendron mukul*, cooked in *ghee* and of the measure of 8 *máshás* is given with good results. It is seen that iron pulv, subjected to the process called *Bhávaná*, in cow's urine, for 7 days, and administered with milk, produces very beneficial results in phlegm-born Chlorosis.

Treatment of Swellings in Chlorosis.

If *Chebulic myrobalans* be taken every day, with raw sugar, beneficial results follow in all cases of Chlorosis. Iron, black sesame seeds, dry ginger, *Piper longum*, black pepper, the pith of jujube seeds, all these should be reduced to powder take equal measure of each ; ascertain the weight of the total and then mix it with as much of *Svarnamákshika* (*Iron Pyrites*). Form boluses of this, with a little honey. These boluses should be administered with a little whey. Benefiicial results are produced by this medicine in even

difficult cases of Chlorosis. There is another remedy for swellings in Chlorosis. Take a *Mandura*, heat it seven times in a fire and cool it as many times by dipping it in cow's urine. Reducing to pulv the *Mandura* thus purified, mix the pulv with *ghee* and honey. A little quantity should be taken every day with cooked rice. This cures not only the swelling but the Chlorosis itself by increasing the power of digestion.

Treatment of *Kámalá*.

In *Kámalá* the leaves of *Tinospora cordifolia*, pounded with whey, should be given to the patient to drink in a liquid form. Milk may be given with dry ginger-powder. Turmeric reduced to pulv, of the measure of 1 tolá, mixed with curds, should be taken in the morning. The decoction of the three myrobalans, *Tinospora cordifolia*, *Berberis asiatica*, and the expressed juice of the bark of *Melia Azadirachta*, mixed with honey, may also be taken every morning with advantage. Iron, dry ginger, *Piper longum*, pepper, and *Embelia Ribes*, reduced to powder, or turmeric, *Phyllanthus emblica*, *Cheublic myrobalans*, and *Terminalia Belerica*, reduced to powder, proves beneficial. The pulv of iron subjected a thousand or five hundred times to the process called *puta*, with honey and *ghee*, forms another good medicine. The patient may also be given iron thus purified and reduced to pulv, mixed with *Chebulic myrobalans* and turmeric both reduced to powder, and *ghee* and honey. The paste thus prepared should be licked now and then. Iron pulv with the fruit of *Phyllanthus emblica*, dry ginger, *Piper longum*, black pepper, and turmeric, all reduced to powder, and mixed with *ghee*, honey, and sugar alleviates *Kámalá*.

Treatment of Malignant Anæmia and Jaundice.

The treatment followed in ordinary Chlorosis and Anæmia is laid down also for malignant Anæmia and malignant Jaundice. In malignant Anæmia, burning a *Mandura** eight times in a fire made of the wood of *Terminalia Bellerica*, and

* When iron is melted, the impurities that come out are called *Mandura*.

dipping it eight times in cow's urine, and then reducing it to powder, give the powder, mixing it with honey, to the patient to lick. In malignant Jaundice, the patient should lick iron pulv mixed with the decoction of catechu and the tubers of *Cyperus rotundus* reduced to powder. Malignant Jaundice is considerably relieved by the following medicine : reduce each of these, *viz.*, *Picrorhiza Kurrooa*, *Sida cordifolia*, liquorice, *Emblic myrobalans*, *Chebulic myrobalans*, *Beleric myrobalans*, turmeric, and *Berberis asiatica*, to fine powder. Take equal measures of each powder and mix them together with *ghee*, honey, and sugar. This preparation should now and then be licked by the patient. Besides these, the following well-known medicines, *viz.*, *Phalatrikádi-kasháya*, *Vásádi-kasháya*, *Nabáyasa-lauha*, *Trikatrayádya-lauha*, *Dhátri-lauha* *Ashtádasánga-lauha*, *Punarnabádi mandura*, *Pándupanchánana-rasa*, *Haridrádya-ghrita*, *Vyoshádya-ghrita*, and *Punarnabá taila*, should, with discretion, be used in cases of Chlorosis, Anæmia, and Jaundice of every type.

For curing the yellowness of the eyes, the juice of the leaves of *Leucas linifolia* (syn. *Phlomis zeylamiea*,) may be used. The juice should be applied to the eyes once or twice every day. Or, the powder of turmeric, red chalk, and *Emblic myrobalans*, mixed with honey, may be used as a collyrium. The natural colour of the eyes may also be brought back by the patient snuffing the juice of the roots of *Momordica mixta* or of the leaves of *Aloe Indica* (syn. *Aloe perfoliata*). The liquified paste of the fruit of *Luffa amara* of the yellow variety, obtained by rubbing them in water (on a stone), if snuffed, produces equally beneficial results.

Diet, &c.

The observations about diet and forbidden practices, that apply to mature fever and derangements of the liver, hold good with respect to Chlorosis, Anæmia, and Jaundice. No food or drink of stimulating properties should be taken.

CHAPTER XVI.

HEMORRHAGE OR 'RAKTAPITTA.'

Causes.

Exposure to the heat of fire or the sun, physical exercise, grief, continuous sauntering and travelling on foot, sexual indulgence, and eating in large measure such articles of keen virtues as pepper, or such articles as abound in alkaline ashes, or things which are of a pungent taste, excite the bile and produce hemorrhages. As regards women, they are apt to catch this disease when their menstrual flows ceases. Generally, the bloody discharges take place from the mouth, the nose, the eyes, and the ears, among the outlets of the upper part of the body, and the anus and the generative organs, among the outlets of the lower part of the body. If the disease takes a severe form, discharges may take place from even the pores of the body.

Incubatory and Premonitory Symptomps agreeably to the Fault Excited.

Before the disease is developed, the incubatory symptomps are a langour or debility of the whole body, a desire for cool drinks and food, vapoury exhalations from the throat, vomiting, and the smell of blood or iron in the breath. After the development of the disease other symptoms manifest themselves agreeably to the particular fault that is more excited than the others. If the wind be more excited than the bile or the phlegm, the blood that is discharged becomes either dark or red, frothy, thin, and dry. Besides, the discharges take place from the anus and the genital organs. If the bile be excited, the blood takes the colour of decoction of the group of barks beginning with that of the banian ; or, it may be dark, or of the colour of cow's urine, or of a shining dark hue, or of the hue of soot, or of that of galena or sulphide of lead. If there is predominance of phlegm, the blood that is discharged becomes thick, slightly pale and oily, and slimy. The discharges take

place from such outlets in the upper part of the body as the mouth, the nose, the eyes, and the ears. If two or more faults be excited together, the symptoms of each present themselves in a combined form. In that form of the disease in which the wind and the phlegm are excited together, bloody discharges take place simultaneously from the upper and the lower outlets of the body.

Curability and Incurability.

Amongst those forms or the disease that in which the bloody discharges take place from only the upper outlets of the body, such as the mouth, the nose, and the ears, is regarded as easily curable if the force of the discharge be mild, if there be no supervening symptoms, and if the disease manifests itself in the autumn or the winter season. That form of the disease in which the discharges take place from the lower outlets of the body, and which is born of the excitement of two faults, is suppressible. That form of the disease, however, in which the discharges take place from both the upper and the lower outlets of the body and which is born of the excitement of all the three faults, is incurable. If the patient be of advanced years, or of weakened digestive fire, or without the capacity to eat, or afflicted with other ailments, the disease becomes incurable.

Supervening Symptoms.

The supervening symptoms of this disease are weakness, hard breathing, cough, fever, vomiting, a sense of inebriation, paleness of the body, burning sensation of the skin, swoons, acidity, restlessness, pains in the chest, loose purging, pain in the head, a fœtid smell in the body, disgust for food, and a fœtid smell in the blood. The blood assumes the colour of water in which meat has been washed, or of clay, or of the adeps, or pus, or the liver, or the ripe fruit of *Eugenia Jambolana.* It may even be of a diversified hue like the rainbow. If these supervening symptoms appear, the case becomes serious and ends fatally. Death also ensues if the eyes of the patient become blood-red in hue, or if the patient sees his own vomit to be

red, or if he sees all objects to be of that colour, or if he vomits a large quantity of blood.

Treatment according to the Condition of the Patient.

If, when this disease has set in, the patient be found to retain strength, the discharge of blood should not be suddenly checked; for if the vitiated blood be allowed to remain in the body, it may produce many diseases such as Chlorosi Anæmia, Jaundice, Diseases of the Lungs and the Chest, *Grahani*, Enlargement of the Spleen, Abdominal Tumours, Fever, &c. If the patient, however, be weak or if the copiousness of the discharge endangers life, it should then be checked without loss of time. The expressed juice of *Panicum Dactylon*, or that of pomegranate flowers, or that of cow-dung or horse-dung, administered with sugar, promptly checks discharges of blood. The other remedies for speedily checking these discharges are the expressed juice of the leaves of *Justicia Adhatoda*, of the leaves of *Eupatorium Ayapan*, and of the fruits of *Ficus Glomerata*, and the infusion of shell-lac. By administering alum of the measure of one anna with cow's milk, the discharges may be very speedily checked. The remedies mentioned for checking bloody stools and the discharge of blood in piles, may, with discretion, be administered in this disease. If the discharge takes place through the nose, it may be stopped by applying a plaster on the head made of the fruit of *Phyllanthus Emblica* fried in *ghee* and reduced to a paste with a sufficient quantity of *Kánji*. The following are some excellent medicines for stoping discharges from the nose: milk, or water, or the expressed juice of *Panicum Dactylon*, or of pomegranate flowers, mixed with sugar; the expressed juice of *Mucuna pruriens*, of onions, of cow-dung and horse-dung, and the infusion of shell-lac and *Chebulic myrobalans*; these should be snuffed by the patient. If the discharge takes place from the ears, the same medicines should be administered. For checking discharges from the urethra, the medicine prescribable is this: take 2 tolás of the roots of

Saccharum spontaneum, *Saccharum Sara*, black sugar-cane, and *Saccharum cylindricum*; boil the roots in 16 tolás of goat's milk, mixed with 1 seer of water, till 16 tolás are left; this should be given to the patient to drink. Milk boiled with the roots of *Asparagus racemosus* and *Tribulus lanuginosus*, or with *Hedysarum gangeticum Doodia lagopodioides*, *Phaseolus trilobus*, and *Teramus labialis* (syn. *Glycine debilis*) forms another remedy. If the discharge takes place from the genital organ of a female, these medicines, as also all those which are laid down in the Chapter on Dismenorrhœa and Menorrhagia, should be administered with discretion. Discharges from the anus, urethra, and the genital organ of females, can be promptly checked by the following medicine: take 2 tolás of *Pterocarpus santalinus*, dried fruit of *Ægle marmelos*, *Aconitum heterophyllum*, the bark of *Holarrhena antidysenterica*, and the gum of *Acacia Arabica*; boil these in 16 tolás of goat's milk, mixed with 1 seer of water, till only 16 tolás remain. This liquid should be given to the patient to drink. Another good medicine for checking discharges from the mouth, the nose, the anus, the urethra, and the genital organ of females, consists of these ingredients: dried grapes (*Uvæ passæ*), *Pterocarpus santalinus*, *Symplocos racemosa*, and *Aglaia Roxburghiana*, should be reduced to pulv or paste. This should be taken, mixed with the juice of *Justicia Adhatoda*, and honey. If the blood discharged consists of clots, a small quantity of pigeon's dung, rubbed with honey, should be administered. Besides these, the cold infusion of the group of drugs beginning with *Coriandrum sativum*, the decoction of the group beginning with *Pavonia odorata*, the decoction of the group beginning with *Justicia Adhatoda*, pills made of the group beginning with *Elletaria cardamomum*, *Kushmándakhanda*, *Vásákushmánda*, *Khandakádya-lauha Raktapittántaka-lauha*, *Vásá-ghrita*, *Saptaprastha-ghrita*, *and Hriverádya-taila*, should be administered with discretion.

Treatment of Fever born of *Rakt.-Pitta.*

If fever appears with hemorrhage, the following medicine becomes very efficacious, for it cures both fever and hemorrhage. Reduce each of these into pulv, *viz.*, *Convolvulus Turpethum* of the red variety, the same of the dark variety, *Emblic*, *Chebulic*, and *Belleric myrobalans*, and *Piper longnm.* Take equal measures of these, and mix them together with double the quantity of sugar and honey. Boluses made of the paste thus formed should be administered. Besides this, the physician may administer separately, such medicines as alleviate hemorrhage and such as alleviate fever, that is, one after another, or in a combined state. If such diseases as Asthma, Cough, total Suppression or Hoarseness of Voice, and others of a like nature supervene, the treatment should then be like that of Phthisis. It is generally seen that the juice of the leaves of *Pinus webbiana*, and honey, alleviates Asthma, Cough, and Suppression or Hoarseness of Voice.

Diet.

In cases of hemorrhage from the upper outlets, the patient should fast, if no diminution is noticed in his strength, flesh, and digestive power. If a diminution is observed in these, nutritive and agreeable food should then be prescribed. Boluses of fried paddy reduced to powder, and mixed with *ghee* and honey may be given. The decoction, cooled, of the date fruit, *Uvæ passæ*, liquorice, and the fruit of *Grewia asiatica*, should be given to the patient to drink, mixed with sugar. In cases of hemorrhage from the lower outlets, the patient should be given cooling drinks. The decoction of the smaller group of the five roots, *Hedysarum gangeticum*, *Doodia lagopodioides*, *Solanum Indicum*, *Solanum xanthocarpum*, and *Tribulus lanuginosus*, purified by sugar and other ingredients, promptly alleviates hemorrhage from the lower outlets. If the discharges be checked, that is, if their copiousness be reduced, and if the patient's digestion is not impaired, old rice of the finer varieties, may be given with the soup of such pulses as *Phaseolus Mungo*, *Cicer lens*, and *Cicer arietinum.* The soup of lobsters

of the larger variety, or, of eels, and such vegetables as *Trichosanthes dioica*, *Ficus Glomerata* of the smaller variety, plantain flowers, ripe *Cucurbita Pepo*, *Colocasia Indica*, the solid stem of plantain plants, and *Momordica charantia* of the smaller variety, are also prescribable. *Gratiola Monnieri* (*Bráhmi-sáka*), the soup of the meat of kids, deer, hares, doves, pigeons, the smaller variety of cranes, goat's milk, date fruit, promegranates, the fruit of *Trapa bispinosa*, *Uvæ passæ*, the fruit of *Phyllanthus Emblica*, the soft seeds of the unripe fruit of *Borassus flabelliformis* (Tála), sugarcandy, unripe cocoa-nuts, the oil of *Sesamum Indicum*, and curries made with *ghee* (instead of mustard oil), may also be given. The evening meals should consist of chupatties made of wheat or barley flour, or fried cakes (*puris*) of the same, and the aforesaid curries. Food prepared with the kind of wheat-flour called *Suji* or powdered gram or chick-pea, *ghee*, and anything that is not excessively sweet, may be given. The patient should drink boiled water properly cooled.

Forbidden Food and Practices.

All food that is heavy and difficult of digestion, or that is of keen virtues, or that is dry, curds, fish, anything that purges the bowels, mustard oil, chillies, salt in excessive measure, the variety of *dolichos* known especially as *Simbi*, potatoes, pot-herbs, sour articles, the soup of *Phaseolus radiatus*, and betel leaves with areca nuts and spices should be abstained from. The patient should never suppress the urgings of stools and urine. He should never use tooth-sticks for cleaning his teeth. He should avoid physical exercises, journeys on foot, smoking, exposure to dust and heat of the sun, exposure to the cold night air, night-keeping, bathing in tanks and rivers, and singing or shouting. Sexual indulgence and riding are, also, forbidden. These are especially baneful to a person suffering under this disease. If the patient wishes to bathe, he may use boiled water sufficiently cooled.

CHAPTER XVII.

PHTHISIS, ULCERATION OF THE LUNGS, AND CONSUMPTION.

Causes of the Disease.

Suppression of the urgings of stools and urine, excessive fasting, and similar other acts which lead to a waste of the ingredients of the body, wrestling with a stronger person, irregular meals, such as eating one day sparingly and gorging another day, or eating at irregular hours, and similar other practices produce this disease. If hemorrhage be suffered to remain a long while without proper treatment, it is seen to bring about Phthisis and Consumption. When all the three faults, *viz.*, wind, bile, and phlegm, becoming excited, obstruct the juice-bearing ducts, the result is the gradual decay or waste of blood, flesh, adeps, bones, marrow, and semen. The fact is, the juices nourish the ingredients of the body. When, therefore, the juices are obstructed, the ingredints of the body fail to receive nourishment. The consequence is decay and waste. Again, when through excessive sexual indulgence, the semen becomes exhausted, the other ingredients, in their attempt to repair the exhaustion, become themselves weakened and wasted. This waste and decay of the ingredients of the body is called Consumption or Phthisis.

Incubatory Symptoms.

Before the appearance of this disease, difficulty of breathing, or Asthma, pain in every part of the body, secretion of phlegm, dryness of the palate, vomiting, weakness of the digestive fire, a sense of inebriation, inflammation of the schneiderian membrane with loss of the sense of smell, whiteness of the eyes, a hankering after meal and sexual indulgence &c. manifest themselves. The patient generally dreams during sleep, of being attacked by insects and birds and beasts of prey,

or as standing on heaps of hair, ashes, and bones, or as seeing lakes and tanks wholly dried up. He also dreams of falling down from mountains, and of meteors and luminous bodies dropping down from the firmament.

Developed Symptoms.

When the disease is developed, the symptoms that manifest themselves are catarrh or cold in the nose, cough, hoarseness of voice, disgust for food, contraction and pains in the sides, headaches, fever, excessive heat in the shoulders, debility of the body, vomiting of blood and purging. Amongst these, hoarseness of voice, and contraction and pain in the sides and shoulders, are due to excited wind ; fever, heat of the body, purging, and discharge of blood, to excited bile ; headaches, disgust for food, cough, catarrh or cold in the nose, and debility of the whole body, are due to excited phlegm. The particular fault which becomes more excited than the others discovers its own symptoms in a more marked degree.

Curability or Otherwise of the Disease.

Phthisis is naturally extremely difficult to cure. If the patient's strength and flesh be not seen to waste, then cure may be hoped for even after the appearance of catarrh in the nose and the ten other symptoms. If, however, strength and flesh be seen to have diminished, then the disease becomes incurable, even if only six out of the eleven symptoms, *viz.*, cough, purging or Diarrhœa, pains in the sides, hoarseness of voice, disgust for food, and fever, or only three, *viz.*, Asthma or difficulty of breath, Cough, and vomiting of blood, appear.

Fatal Symptoms.

If the patient, notwithstanding copious food, begins to decline in strength and flesh, or if Diarrhœa supervenes, or if swelling appears in the testicles and the abdomen, the disease is looked upon as incurable. If any of these symptoms appears, *viz.*, excessive whiteness of the eyes, disgust for food, difficulty of breathing, and copious discharge of semen attended with great pain, it is regarded fatal.

Causes of Ulceration of the Lungs.

The brearing of heavy weights, wrestling with stronger men, falls from high places, forcibly restraining kine, horses and other strong animals while they are running, hurling at a distance heavy stones and other substances, running fast for a great distance at a stretch, reciting or reading with a loud voice, swimming for some length of time, jumping and other exercises of strength and exessive indulgence in sexual pleasure, lead to ulceration of the lungs. Eating excessively one day and sparingly the next, is another cause of the disease.

Symptoms.

The patient feels as if his chest has been pierced through and through, or broken into pieces. Pains in the sides, with tremours, and gradual decrease of strength and flesh, appear. A diminution soon takes place of energy, complexion, appetite, and digestive power. Fever, pain, cheerlessness and purging, manifest themselves. Cough appears, with expectorations of phlegm that are of a foul scent, dark or yellow in colour, clotty, and mixed with blood. In consequence of the excessive expectoration of phlegm and discharge of blood through the mouth, the vital seed and the *ojas* of the patient decrease. The disease is regarded as a form of Phthisis. As long as all the the symptoms of the disease do not appear, and as long as the patient's strength and complexion remain unchanged, the disease is regarded curable. Upon the appearance, however, of all the symptoms, it becomes incurable and fatal.

Symptoms of the Disease called Waste or Consumption.

From ulceration of the lungs and excessive indulgence in sexual pleasure, grief, hard physical exercises, and journeys on foot, and similar other causes, the vital seed, *ojas*, strength, complexion, &c. begin to waste. This disease is known as waste or consumption. Its treatment is the same as that of Phthisis.

Treatment.

Phthisis is exceedingly difficult to treat. It is always necessary to keep up the patient's srength and check purging. Purgatives, therefore, should never be administered in this disease. If, however, constipation of the bowels sets in, the mildest purgatives should be used. Goat's meat, goat's milk, the *ghee* of goat's milk with sugar, the companionship of goats and deer while the patient is sitting or lying, is especially beneficial in Phthisis. If the patient becomes thin, fresh butter should be given with sugar and honey. If there is pain in the head, or shoulders, or the sides, hot plasters should be applied of dill seeds, liquorice, the bark of *Aplotaxis auriculata*, that of *Tabernæmontana coronaria*, and white sandal wood. The pains are considerably alleviated by them. Other plasters may be applied with benefit. They are 1. *Sida cordifolia, Vanda Roxburghii* (syn. *Cymbidium tesseloides*), sesame seeds, liquorice, wild indigo, and *ghee*; 2. *Balsamodendron Mukul, Cedrus deodara*, white sandal, *Mesua ferrea*, and *ghee*; 3. *Kshirakákoli* (a root brought from Nepal), *Sida cordifolia, Convolvulus paniculatus*, the red powder called *Elabáluká*, and *Bœrhavia diffusa*; and 4. *Asparagus racemosus, Kshirakákoli, Andropogon Schœnanthus*, liquorice, and *ghee*. For checking the vomiting of blood, lac-dye water, 2 tolás, with half a tolá of honey, or 2 tolás of the juice of *Eupatorium Ayápán* or of the plant called *Kuksimá* may be administered. Those remedies, again, which have been spoken of as capable of checking hemorrhage may be applied for checking the vomiting of blood in Phthisis if they do not affect the fever improperly. For alleviating pains in the sides, Fever, Asthma, and inflammation of the schneiderian membrane, the decoction should be given of the following drugs, *viz.*, coriander seeds, the fruit of *Piper longum*, dried ginger, *Hedysarum gangeticum, Doodia lagopodioides, Solanum xanthocarpum, Solanum indicum, Tribulus lanuginosus*, the bark of *Ægle marmelos*, of *Colosanthes Indica*, of *Gmelina arborea*, of *Bignonia snaveolens*, and of

Premna serratifolia. The remedies respectively laid down for Fever, Cough, Hoarseness of Voice, and Hemorrhage, may be administered, with discretion, separately or together, in this disease, agreeably to the symptoms manifested. Besides these, the medicines known as *Lavangádi-churna*, *Sitopaládi-leha*, *Vrihadvásava-leha*, *Chyavanaprása*, *Drákshárishta*, *Vrihat-chandrámrita-rasa*, *Kshaykesari*, *Mrigánka-rasa*, *Mahámrigánka-rasa*, *Rájamrigánka-rasa*, *Kánchanábhra-rasa*, *Vrihat-kánchanábhra-rasa*, *Rasendra-gurikí*, *Vrihat-rasendra-gurikí*, *Hemagarbhapottali-rasa*, *Sarvángasundara-rasa*, *Ajápanchanka-ghrita*, *Balágarbha-ghrita*, *Jivantyádya-ghrita*, and *Maháchandanádi-taila*, are some of the most efficacious remedies prescribable in the disease. Our own VASAKARISHTA promptly alleviates such supervening symptoms as Cough, Asthma, and Pains in the Chest. As long as the vomiting of blood is not checked, no medicine should be given that contains musk. As long as Fever lasts, no *ghee* or oil should be administered.

Treatment of Ulceration of the Lungs.

In ulceration of the lungs all these remedies should be administered with discretion. In Consumption, that particular ingredient or ingredients of the body which has or have undergone waste, should be sought to be restored to its or their normal measure by administering the particular remedy required. Such medicines as *Amritaprása*, *Swarangshtrádi-ghrita*, &c., which have nourishing virtues, often prove very beneficial.

Diet.

If the digestion of the patient be not impaired, he may, during the day, take old and fine rice, the soup *Phaseolus Mungo*, the flesh of goat, deer, and pigeon, and of such animals as live upon other animals. Among vegetables, *Trichosanthes dioica*, brinjals, *Ficus glomerata* of the smaller variety, plantain flowers, cods of *Moringa pterygosperma*, ripe fruit of *Cucurbita pepo* of the country variety, &c., may be given. The curries should be cooked with *ghee* and rock-salt. The evening meal ma y

consist of chupaties made of either wheat or barley flour wheat flour (*suji*) fried in *ghee* and boiled in milk and water with sugar*. If the Phlegm be excited, then rice should not be given; instead, chupaties of wheat flour are prescribable. If the digestive fire be weak, rice or chupaties of wheat flour during the day, and sago, arrow-root, or barley after evening. If rice or chupaties cannot be digested, sago, &c., should be substituted during day-time also. In this condition of the patient, the following preparation forms an excellent food: take 2 tolás of barley, and 2 tolás of *Dolichos biflorus*, 8 tolás of goat's meat; boil these in 96 tolás of water till 24 tolás remain; strain the liquid properly and then fry it in 2 tolás of *ghee*; cook it next with a small measure of *Asafetida* the fruit of *Piper longum* reduced to pulv, and pulv ginger also. After the cooking is over, it should be given to the patient to drink, with a small measure of the juice of pomegranate. It is very nourishing. Boiled water, cooled, should be drunk. The patient should always keep his body covered.

Forbidden Diet and Practices.

Exposure to cold, and the heat of the sun, night-keeping, singing, shouting, and riding on horseback or in carriage, sexual indulgence, suppressing the urgings of stools and urine, journeys on foot, all acts involving tiresome labour, smoking, bathing, fish, curds, and food made pungent with chillies, the variety of dolichos called *Simbi*, radishes, potatoes, *Phaseolus radiatus*, pot-herbs, too much *Asafetida*, onions, garlics, &c., are forbidden. In this disease indulgence in sexual pleasure or loss of the vital seed is very baneful. One should, while afflicted by this disease, avoid every chance that may lead to sexual excitement.

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* This preparation is called *Mohanbhoga* or *Háluá*.

CHAPTER XVIII.

BRONCHITIS.

Causes and Symptoms.

The admission of smoke or dust into the mouth or the throat and the nostrils, the upward course of undigested juices through the action of the excited wind, the admission of particles of food into the windpipe owing to quickness of eating, suppression of the urgings of stools and urine, and sneezing, and other causes, excite the Wind and then the Bile and the Phlegm also. This leads to the disease called Bronchitis The general symptom of the disease is the constant emission through the mouth of a sound that resembles the noise made by striking a vessel of white brass with s stick. Before the appearance of the disease, the patient feels his mouth and throat afflicted as if by the thorny ends of a large number of grains of barley. There is itching in the throat, and the patient feels pain in swallowing. This disease is classed under five heads : 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. that which is Born of the Ulceration of the Lungs, and 5. that which is Born of Consumption or Gradual Waste of the System. Another variety of the disease is born of old age and decrepitude, but in consequence of some one of the faults being more excited than the other two, it falls within one of the three varieties mentioned first.

Symptoms of the Wind born, the Bile-born, and the Phlegm-born Varieties.

In the Wind-born Variety, piercing pains are felt in the chest, forehead, sides, stomach, and head. The mouth becomes dry : the strength becomes reduced ; there is a constant urging to cough ; hoarseness of the voice and a dry cough not followed by expectorations of phlegm. In the Bile-born Variety there is a burning sensation in the chest. The other symptoms are fever,

dryness of the mouth, a bitter taste in the mouth, thirst, vomiting, the matter thrown out being generally yellow and of a pungent taste. The complexion becomes pale, and there is burning pain in the throat while coughing. In the Phlegm-born Variety the mouth of the patient is always filled with phlegm. The body becomes languid. The other symptoms are head-ache, disgust for food, heaviness of all the limbs, itching, a constant urging to cough, and expectoration of thick, phlegmonous matter while coughing. The whole body seems to be full of phlegmonous matter.

Causes and Symptoms of Bronchitis born of Ulceration of the Lungs.

Those causes which have been mentioned as leading to ulceration of the lungs generate Bronchitis with ulceration. In this disease, at first a dry cough appears that is unacompanied by phlegmonous expectorations of any kind. Subsequently, in consequence of the straining on the ulcerated lungs, discharges of blood take place, followed by severe pain in the throat. The patient feels his chest as if it were broken and pierced with a thousand needles. The pain, indeed, is sometimes intolerable. There is pain in the sides and joints. Fever, difficulty of breathing, thirst hoarseness of voice, and a noise like the cooing of the pigeon, at the time of coughing, also manifest themselves.

The Causes and Symptoms of Bronchitis brougt about by Consumption.

Eating such food as is detrimental, irregular meals, that is, eating excessively one day and sparingly another day or at irregular times, excessive indulgence in sexual pleasure, suppressing the urgings of stools and urine, self-condemnation for want of food, or grief for such want, vitiate the digestive fire and excite the three faults. This leads to Cough born of Consumption. Pains in every part of the body, a burning sensation, swoons, gradual waste of the body, weakness, reduction of flesh, and expectoration of blood and pus while coughing, also manifest themselves.

Cough Born of Catarrh in the Nose.

Besides the above causes, Cough or Bronchitis frequently arises from attacks of cold. In dealing with the diseases of the nose, the causes and symptoms of nasal catarrh will be laid down. All that should be said here is that one should not neglect even an ordinary attack of cold accompanied by cough.

Curability or Incurability of Bronchitis.

Cough born of ulceration of the lungs or also of consumption is incurable. If the patient's strength and flesh be not reduced, and if the disease be not of a long-standing, cure may be expected. The cough which arises from old age and decrepitude is incurable. By the use of proper medicines, this cough, however, may be kept in a suppressed state. Other kinds of cough are scarcely easy of treatment. Hence when the disease manifests itself, it should be attended to without loss of time.

Treatment.

In Bronchitis born of excited Wind, the following medicine proves beneficial. Make a decoction of these barks, *viz.*, that of *Ægle marmelos*, *Colosanthes Indica* (syn. *Bignonia Indica*), *Gmelina arborea*, *Bignonia snaveolens*, and *Premna serratifolia* ; and throw into it a small measure of the fruit of *Piper longum* reduced to powder and give it to the patient to drink. Or, take 1. *Curcuma Zerumbet*, *Rhus succedaneum*, *Piper longum*, *Siphonanthus indica*, *Cyperus rotondus*, *Hedysarum Alhagi*, and old treacle, or 2. *Siphonanthus indica Curcuma Zerumbet*, *Rhus succedaneum*, *Piper longum*, pulv ginger, and old treacle ; mix each of these with the oil of sesame seeds. Either of these, if licked, would prove beneficial. In Bronchitis born of excited Bile, the decoction of *Solanum Indicum*, *Solanum xanthocarpum*, *Uvæ passæ*, *Justicia Adhatoda*, camphor, *Pavonia odorata*, pulv ginger, *Piper longum*, mixed with honey or sugar, should be given. Another medicine consists of the decoction of *Solanum Indicum*, *Pavonia odorata*, *Solanum xanthocarpum*, *Justicia Adhatoda*,

and *Uvæ passæ*, mixed with sugar or honey. By licking lotus seeds reduced to powder and mixed with honey, one suffering from Bile-born Bronchitis may derive much benefit. In Bronchitis born of excited Phlegm the patient should take milk boiled with the decoction of the fruit of *Piper longum*, the roots of the same, *Chavica officinarum*, the roots of *Plumbago Zeylanica*, and dry ginger. This medicated milk relieves Cough, Asthma, and Fever, besides increasing strength and the digestive fire. The decoction of *Aplotaxis auriculatus*, *Myrica sapida*, *Siphonanthus indica*, dry ginger, and the fruit of *Piper longum*, alleviates Cough, Asthma, and Complaints of the Chest. The juice of ginger mixed with honey similarly relieves Cough and Asthma. The decoction of the *Dasamul*, mixed with the fruit of *Piper longum* reduced to powder, alleviates Bronchitis born of excited Phlegm, Asthma, Fever, and Pains in the Sides. In Cough born of Ulceration of the Lungs, the following medicine, if licked, does great good: take sugarcane, that variety of the same known as *Ikshuvâlikâ*, the fragrant wood called *Padmakâshta*, lotus-stalks, *Nilasundi*, white sandal wood, liquorice, *Piper longum*, grapes, shell-lac, *Rhus succedaneum*, and *Asparagus racemosus* in equal measures. Add *Vangsalochana* (the silicious concretion found in the joints of the female bamboo), equal to double the measure of any of these. Lastly, add sugar equal to four times of the total weight or measure. Mixing them together, add a little honey. In Cough born of Consumption the patient should lick the following preparation: the bark, reduced to powder, of *Pentaptera Arjuna*, subjected to the process called *Bhivanî* with the juice of the leaves of *Justicia Adhatoda*, and then mixed with honey, *ghee*, and sugarcandy.

Other Medicines mentioned in Ancient Works.

All kinds of Bronchitis may be relieved by the patient licking the following preparation, *viz.*, the decoction of *Solanum xanthocarpum* mixed with the fruit of *Piper longum* reduced to powder, or *Solanum Xanthocarpum* and *Piper longum* both reduced to powder. With each should be mixed

honey of equal measure. The fruit of *Terminalia Belerica*, soaked in *ghee*, and inserted within a case of cow-dung, and burnt in a slow fire according to the process called *Putapáka*, if kept in the mouth, relieves all kinds of Cough. Take some leaves of *Justicia Adhatoda* ; enclose them in a plantain leaf and then insert them in a case made of soft clay. Burn it in a slow fire. The juice of the leaves thus burnt, mixed with the fruit, reduced to powder, of *Piper longum*, and honey, forms a good medicine for Bronchitis of every description. The decoction also of the bark of *Justicia Adhatoda*, mixed with the fruit, reduced to powder, of *Piper longum* and honey, is another efficacious remedy. By taking the decoction of liquorice, Bronchitis at the first stage, when it is not violent, is promptly relieved. The *Páchana* of the group beginning with *Myrica Sapida*, the powder of the drugs beginning with pepper, *Samasarkara-churna*, *Vásáva-leha*, *Tálisádya-modaka*, *Chandrámrita-rasa*, *Kásakuthárá-rasa*, *Vrihat-rasendra-gurikā*, *Sringárávaleha*, *Vrihat-sringárávaleha*, *Sárbabhauma-rasa*, *Kásalakshmivilása*, *Samasarkara-lauha*, *Vasantatilaka-rasa*, *Vrihat-kantakári-ghrita*, *Dasamuládya-ghrita*, *Dasamula-satpalaka-ghrita*, *Chandanádya-taila*, and *Vrihat-chandanádyataila*, are well known medicines of this disease. By applying these remedies with discretion, according to the condition of the patient, the most beneficial results are obtained. It may be added that by using our preparation known by the name of VASAKARISTA, the most difficult cases of Bronchitis may be checked and cured within a few days.

Diet.

The observations which occur in the Chapters on Hemorrhage and Phthisis about diet and forbidden practices apply to this disease as well. In the first stage, soup made of such fishes as *Kai*, *Mágura*, &c., and those which are classed as "small," sugar-candy, ginger, and the berries and leaves of *Solanum*, may be taken.

CHAPTER XIX.

HICCUP AND ASTHMA.

Causes of the Disease.

Eating such food as is not digested within proper time and as lies within the stomach in an unchanged and paralysed state, or such food as produces a burning sensation in the chest and the throat, or such food as is heavy and rich, dry, or provocative of Phlegm, or food that is cold, residence in a cold place, the admission of smoke and dust into the nose, exposure to the heat of the sun or storng winds, such physical exercises as cause pain in the chest, bearing heavy loads, long and fatiguing walks, suppression of the urgings of stools and urine, fasts and all such practices as make the constitution dry, lead to these diseases.

Symptoms and Varieties of Hiccup.

The general symptom of Hiccup is that the two life-breaths, *Prána* and *Udána* becoming excited, repeatedly go upwards, in consequence of which eructations occur, making the sound '*hic*' *hic*,' *hic* to the great inconvenience and discomfort of the patient. Before the manifestation of this disease, that is, during its incubatory stage, the patient feels a sensation of heaviness in the throat and the chest, an astringent taste in the mouth, and a low rumbling noise in the lower part of the belly. Hiccup is of Five Varieties, *viz.*,—1. Hiccup born of Food, 2. *Yamala* or Double Hiccup, 3. Light Hiccup, 4. Grave Hiccup, and 5. Severe Hiccup. That Hiccup which arises from a sudden excitement of the wind due to irregularity of food and drink in respect both of quantity and time, is called Food-born Hiccup. That Hiccup in which the eructations are double and appear at intervals, causing the head and the throat to tremble, is called, *Yamala* or Double Hiccup. That Hiccup which arises without much force and at intervals from that part where lungs and the chest meet, is classed as Light. The Hiccup which arises from the region of the navel and comes

up with a deep sound, and which is accompained by thirst, fever, and other painful symptoms, is called Grave Hiccup. That Hiccup which is incessant, and which causes the whole body to tremble, and which is accompained by severe and piercing pains in the rectum, the head, and other vital parts of the body, is called Severe Hiccup.

Fatal Hiccup.

The last two varieties of hiccup are fatal. As regards the other varieties, those in which the body is seen to dilate or contract as eructations occur, as also those in which the patient becomes weak, and averse to food, and in which the eructations become frequent, prove fatal. This disease proves fatal to those patients also in whose bodies the Wind, Bile, or Phlegm becomes exceedingly excited, or who are advanced in years, or who are addicted to sexual indulgence. If Double Hiccup be accompanied by Delirium, burning sensation, thirst, and swoons, it proves fatal. If, however, the patient's strength be not reduced, if his mind remains cheerful, if none of the *Dhatus* (ingredients of the body) suffers decay, if the organs of sense retain their functions unimpaired, then, whatever the variety of Hiccup, it may yield to treatment.

Incubatory Symptoms of Asthma.

When in cosequence of the causes set forth at the outset the Wind and the Phlegm, becoming excited, obstruct those ducts of the body which bear the life-breaths called *Prâna* and *Udâna*, and the Wind itself, obstucted by the Phlegm, is turned from its normal course and travels in other directions, the disease called Asthma becomes generated. Before the appearance of the disease, the symptoms that manifest themselves are pains in the chest, flatulence of the stomach, deep-seated pains in the abdomen, the suppression of stools and urine, or scanty stools and urine, tastelessness of the mouth, and pains in the head and the forehead. Asthma also is classed under five heads. They are 1. *Kshudra*, 2. *Tamaka*, 3. *Chhinna*, 4. *Urddha*, and 5. *Mahá*. Each of them is explained below.

The Varieties of Asthma Explained

In consequence of eating dry food and of undergoing tiresome labour, the Wind in the stomach, becoming excited, moves upwards and generates the kind of Asthma known as *Kshudra* or mild. This is neither painful nor fatal like the other varieties. When the Wind, remaining in the upper ducts of the body, increases the Phlegm and becomes obstructed by that Phlegm, it produces that variety of Asthma which is known by the name of *Tamaka*, In this Asthma pains appear in the neck and the head. Then a gurgling sound is emitted by the throat. The patient sees darkness all around. Thirst, prostration, couth followed by swoons, slight relief following expectorations of Phlegm, a tickling sensation in the throat, difficulty in speaking, sleeplessness, greater difficuly of breathing when lying down, slight comfort while sitting up, pains in the sides, desire for eating and touching hot things, swelling of the eyes and eyelids, sweat on the forehead, excessive uneasiness, dryness of the mouth, heavy breathing, swinging of the body, &c., also appear. If with this variety of Asthma fever and swoons appear it is called *Pratamaka.* In some medical treatises, this kind of Asthma is called *Santamaka.* That Asthma, in which the patient is obliged to exert himself strongly for taking his breath, and in which the breath is inhaled slowly and in gradual puffs, is called *Chhinna.* It is accompained by great pain. A sensation of the cardiac region being torn asunder is felt. Epistasis, constant sweat, swoons, burning sensation in the rectum, restlessness of the eyes, tears, emaciation and paleness of the body, redness of one of the eyes, anxiety, dryness of the mouth, and delirium manifest themselves. In the variety called *Urddha*, the patient cannot exhale his breath as easily as he can inhale it. The inhalation is easy but the exhalation is slow and interrupted. The patient's mouth and the ducts being obstructed by Phlegm, the Wind, becoming excited, causes considerable pain. The vision is directed upwards ; the eyes roll, and swoons occur. Besides these, pain in the

body, paleness of the face, and mental perturbation are some of the supervening symptoms. In that Asthma which is called *Mahá*, the patient's breathing resembles the deep and suppressed roars which a powerful bull makes if tied close to a post. The breathing may be heard from a distance. The patient becomes exceedingly emaciated and loses consiousness repeatedly. The eyes become restless and expanded, and the mouth becomes tasteless ; stools and urine become suppressed ; speech becomes feeble ; and the mind also becomes enfeebled. *

Fatal Varieties and Symptoms of Asthma.

Amongst these five varieties of Asthma, *Chhinna*, *Urddha*, and *Mahá* are fatal. *Tamaka* if treated at the outset, may be cured ; otherwise, it may be suppressed by medicaments without being entirely cured. In the three varieties that prove fatal, treatment should be resorted to at the outset. Cures have sometimes been effected, when the constitution of the patient has been strong.

Treatment of Asthma.

Any medicine of heating virtue that suppress the excitement of the wind and restores it to its normal course, proves beneficial in Asthma. The application of heat to the navel and the abdominal region after rubbing them with oil, does great good in Hiccup. Similar application to the chest proves beneficial in Asthma. In Asthma, if the patient can be made to vomit by administering emetics, relief may be expected. If, however, the patient be weak, emetics should never be resorted to. As regards emetics, the best to administer in Asthma is powdered roots of *Calatropis gigantia*, of the weight of two, or two and a half annas mixed with water.

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* The word *Kshudra* implies small or mild. *Tamaka* means pertaining to darkness. *Pratamaka* or *Santamaka* means aggravated *Tamaka*. *Chhinna* implies interrupted. *Urddha* is 'upwards, and *Mahá* or *Mahat* implies great or grave.

Treatment of Hiccup.

In Hiccup the administration of any of these five combinations with honey proves beneficial. They are 1. the pith or kernel of the seeds of jujubes, galena, and fried paddy ; 2. *Picrorrhiza kurroa*, and golden ochre ; 3. *Piper longum*, *Phyllanthus Emblica*, sugar, and dry ginger ; 4. sulphate of iron and pulp of wood-apple ; 5. flowers and fruit of *Bignonia suave-olens*, and the head of the wild date tree. The following errhines also do much good, *viz.*, 1. powdered *Piper longun* with sugar; and 3. powdered ginger with raw sugar or molasses. Two other errhines are prescribed, *viz.*, I. the dung of the bee mixed with human milk or the thin decoction of lac : and 2. red sandal-wood rubbed with human milk. Take ginger powder of the weight of 2. tolás, goat's milk one-fourth of a seer. Boil these till the liquid that remains is reduced to the measure of the milk. This forms a good drink. The juice of that variety of *Citrus acida* which is known as *Tábá*, mixed with honey and *Saindhava* salt, proves beneficial. The ashes of corals, of conch-shells, *Chebulic myrobalans* *Emblic myrobalans*, and *Belleric myrobalans*, and red ochre, mixed with honey and *Ghee*, may be given to the patient to lick. Cardamoms of the larger vaiety, reduced to powder, and mixed with sugar, may also be given. The juice of the bulbous root of plantain plants, mixed with sugar, may be administered as a drink, or it may simply be used as an errhine. Reducing to a paste a quantity of the larger variety of mustards, called rye, dissolve it in water ; when the paste has settled down, the water may be given, a small measure at a time, to drink. Black pepper reduced to powder, and mixed with sugar and honey, may be licked with beneficial results. The smoke may be inhaled of *Asafœtida* the seeds of *Dolichos biflorus* reduced to powder, and black pepper, mixed together and thrown upon smokeless charcoal.

Modes of Alleviating the Intensity of Asthmatic Breathing.

The intensity of asthmatic breathing may be alleviated by the patient softly drinking the smoke of the fruit, the stem, and the leaves of *Datura fastuosa* from a *Hooka*. By drenching also a piece of paper in water in which a quantity of saltpetre has been dissoved, and drying it in the sun, it should next be rolled up in the form of a cigar. The smoke of this cigar very often proves beneficial. Take also these three, *viz.*, *Cedrus deodara*, *Sida cordifolia*, and *Nardostachys jatamansi*. Reduce them to a paste and make a hollow stick of it ; dry it in the sun, leave it in *ghee*, and let the patient drink its smoke like that of a cigar. Keeping a number of peacock plumes in a covered vessel and reducing them to ashes on a slow fire, and mixing therewith a quantity of the fruit of *Piper longum* reduced to powder, make a linctus with the aid of honey. If licked now and then, it alleviates the intensity of asthmatic breathing and violent Hiccup. Either of these, *viz.*, 1. *Chebulic myrobalans* and powdered ginger, or 2. molasses and the ashes of barley-spikes and black pepper pounded together, dissolved in hot water, does much good to the patient. After alleviating the intensity of asthmatic breathing, the following linctus may be given, *viz.*, turmeric, black pepper, *Uvæ passæ*, old molasses, *Vanda Roxburghii*, *Piper longum*, and *Circumá Zerumbet*, reduced to powder and mixed with mustard oil. Old molasses and mustard oil may also be given with benefit. The dried kernel reduced to powder, of old *Cucurbita Pepo*, of the measure of half tolá dissoved in hot water, proves very beneficial in Asthma and Cough. The juice of ginger, with *Piper longum* reduced to powder, of the measure of 2 annas, and *Saindhava* salt of the same measure, is another good remedy. Sulphur, purified, mixed with *Ghee*, or sulpher and pepper reduced to powder, mixed with *Ghee*, produces good results. The juice of the leaves of *Ægle marmelos*, and of *Justica Adhatoda*, or that of the leaves of *Pladera decussata*, mixed with mustard oil, may be given to the patient to

drink. The decoction of *Tinospora cordifolia*, dry ginger, *Siphonanthus Indica*, *Solanum Xanthocarpum*, and *Ocimum sanctum*, mixed with powdered *Piper longum*, is another medicine. The decoction of the *Dasamul* with powdered *Aplotaxix auriculata*, alleviates Asthma, Cough, and pains in the sides and chest.

Well known Remedies Mentioned in Medical Treatises, and Our Swásárishta.

If these ordinary remedies do not alleviate the disease, *Bhárgi-gura*, *Bhárgi-sarkará*, *Sringigura-Ghrita*, *Pippalyádya-lauha*, *Maháswásári-lauha*. *Swásabhairava-rasa*, *Swása-kuthára-rasa*, *Swásachintámani*, *Hing-srádya-Ghrita*, *Vrihat-chandanáditaila*, and *Kanakásava*, should be administered with discretion. Our own SWA'SA'RISHTA is an excellent remedy in Asthma. It promptly alleviates difficulty of breathing and gradually cures the disease completely

Diet and Forbidden Practices.

Those kinds of food, drink and practices which restore to the Wind its normal course, are prescribable for Asthma. Those ailments which have been laid down as benefical in Hemorrhage are beneficial in this disease also. If the Wind be greatly excited, water in which old tamarind pulp has been dissolved does much good. The *Sharbat* of sugarcandy, with the juice of *Cirtus medica*, and baths in river water or large tanks, are especially beneficial. If, however, there is excitement of Phlegm, this should be avoided. In Asthma caused by excited Phlegm, the patient may keep a small quantity of tobaco leaves in his mouth and swallow at intervals a little of the juice of those leaves. Light food should be taken at night. Heavy and rich food which is difficult of digestion, food that is dry or of keen properties, curds, fish, and chillies, should be avoided. Night-keeping, excessive labour, exposure to the heat of the sun or of fire, gorging the stomach, anxieties, grief, wrath, and everything which disturbs the peace or serenity of the mind should never be indulged in.

CHAPTER XX.

HOARSENESS OF VOICE.

Causes and Varieties of the Disease.

Loud talk and exclamations, swallowing poisonous and deleterious articles, and wounds on the throat, exciting the Three Faults, affect the pulmonary nerves and produce either hoarseness or complete stoppage of the voice. This disease may also be produced by Phthisis. There are six varieties of this disease. They are 1. Wind-born, 2. Bile-born, 4. that born of all the Three Faults, 5. that born of derangements of the adeps, and 6. that born of Consumption.

Symptoms.

In the Wind-born variety, the voice becomes low and issues with difficulty and resembles the bray of the ass. The stools, urine, eyes, and face become darkish. In the Bile-born variety, the voice becomes keen but feeble, and the usual symptoms of excited Bile manifest themselves. In the Phlegm-born variety, the throat being always filled with Phlegm, the voice becomes very low, and indistinct, and the patient can hardly speak without repeatedly clearing the throat. In the variety born of the excitement of all the Three Faults, the symptoms of each of the three simple varieties present themselves in a state of union. In the variety produced by derangements of the adeps, the voice becomes very low and indistinct and issues at intervals. The patient feels thirsty almost continuosly. In the variety produced by Consumption, the voice becomes excceedingly weak. When it issues from the throat, patient feels as if it is accompanied by vapours. There is pain also while speaking. This kind of hoarseness, as also that born of the excitement of all the Faults, is incurable. The disease, when it affects a weak man or one that is old, or when it is of long standing, or when it is

congenital, or when it affects a person of adipose body, becomes incurable. If in that variety of the disease which is born of Consumption, the voice becomes at once suppressed, death is seen to ensue.

Treatment.

In this disease the patient derives much benefit by keeping in his mouth catecuh soaked in oil, or the pulv of *Myrobalans* and *Piper longum*, or that of *Myrobalans* and dry ginger. A linctus made of these, *viz.*, *Seseli Indicum* (syn. *Cnidium diffusum*) turmeric, *Phyllanthus Emblica*, the ashes of barley spikes, and the roots of *Plumbago Zeylanica*, each reduced to powder and taken in equal measures, allays hoarseness of voice. The leaves of *Zizyphus jujuba*, reduced to a paste and then fried in *Ghee*, prove beneficial in this disease as also in Consumption. The other medicines are the linctus called *Mriganábhyádi*, the pulv called *Chabyádi*, the linctus called *Nidigdhikádi*, *Tryambakábhra*, *Swáraswata-ghrita*, and *Bhringarájádya-ghrita*. Besides these, some of the medicines prescribable for Asthma and Consumption may be prescribed in this disease.

Diet and Forbidden Practices.

In the Wind-born variety the patient may take boiled rice with *Ghee* and old treacle, and then drink lukewarm water. In the Bile-born variety, milk and boiled rice, and in the varieties born of adeps and Phlegm, dry food and drink, are beneficial. The directions about food and drink laid down in respect of Asthma and Bronchitis apply to this disease also. Those practices, again, which are forbidden in those two diseases are forbidden also in this.

CHAPTER XXI.

DISGUST FOR FOOD.

That disease in which one cannot eat even when feeling the pangs of hunger, or in which no desire is felt for food, is called *Arochaka*. This disease is of five varieties, *viz.*, 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. that born of all the Three Faults, and 5. accidental. Sudden fear or grief, or wrath, or excessive cupidity or desire for possessing a particular thing, or the eating of such food as creates disgust, the sight of repulsive objects, the scent of fœtid or repulsive things, and similar causes generate this disease.

Name, Causes and Varieties.

In the Wind-born Variety of this disease the patient feels an astringent taste in the mouth. His teeth become very sensitive. There is pain also in the chest. In the Bile-born Variety, the patient experiences a bitter or acid taste in the mouth. Sometimes there is a fœtid smell In the mouth which, besides, becomes hot to the touch. The other symptoms are thirst and a burning sensation in the skin. In the Phlegm-born Variety the patient feels a sweet or saline taste in the mouth which becomes slimy and cold and is always filled with phlegmonous excretions. In that variety which is called accidental, no change, in respect of taste, is experienced in the mouth. Yet there is a complete disgust for all kinds of food. Besides this other symptoms are great perturbation of mind, vertigo, stupefaction, and similar mental conditions.

Symptoms Indicating the Different Varities.

In the Wind-born Variety, the administration of enema ; in the Bile-born, the administration of purgatives ; in the Phlegm-born, the adminiatration of emetics ; and in the accidental, the use of means that restore cheerfulness of mind, constitute the general

Treatment

treatment of this disease. If before the midday meals, one takes every day a small quantity of ginger and salt, it allays all kinds of disgust for food, strengthens the digestive fire, and keeps the throat clear. By keeping in his mouth any of the following four sets of drugs after reducing them to pulv and mixing therewith honey and mustard oil, the patient may obtain great benefit in all varieties of this disease. The four sets are 1. *Aplotaxis auriculata, Sanchal* salt, cummin seeds, sugar, pepper, and *Vit* salt ; 2. *Phyllanthus Emblica*, cardamoms of the larger variety, the fragrant wood called *Padmakâshta*, the roots of *Andropogon Muricatum, Piper longum*, sandal-wood, and the wild variety of indigo called *Nilsundi* ; 3. *Symplocos racemosa, Piper Chaba, Chebulic myrobalans*, dry ginger, *Piper longum*, pepper, and the ashes of barley-spikes ; and 4. the juice of raw pomegranates. cummin seeds, and sugar. The following group of drugs, reduced to pulv and mixed witth treacle and honey, does great good if the patient keeps it in his mouth : *Nigella sativa*, cummin seeds, pepper, grapes, tamarind, pomegranates, and *Sanchâl* salt. Other five groups of drugs, each reduced to pulv, prove beneficial if kept in the mouth. They are 1. *Cinnamomum Zeylanicum, Cyperus rotundus*, cardamoms of the larger variety, and coriander seeds ; 2. *Cyperus rotundus, Phyllanthus Emblica*, and *Cinnamomum Zeylanicum* ; 3. *Berberis Asiatica*, and *Ptychotis Ajowan* ; 4. *Piper longum*, and *Piper Chaba* ; and 5. *Ptychotis Ajowan*, and tamarind. The following gargle also does great good : take a quantity of old tamarind and treacle ; dissolve it in water and mix therewith the pulv of *Cinnamomum Zeylanicum*, of cardamoms of the larger variety, and of pepper. Another gargle prescribed in this disease is made of *Vit* salt and honey mixed with the juice of pomegranates. Another good medicine which promptly restores the desire for food and strengthens the digestive fire consists of the following ingredients. Take a quantity of mustard seeds of the larger variety, cummin seeds, and *Asafœtida*. Fry these on a fire, reduce them to

pulv, and add dry ginger powder and *Saindhava* salt. Mix the pulv thus composed with an equal quantity of curds made of cow's milk, and stir it for sometime with a stick. Straining it through a piece of cloth, mix the semi-liquid portion with an equal measure of whey. This should be used as a drink. Take 2 tolás of pomegranate powder ; add to it 3 tolás of *Khâri* molasses, and 1 tolá of *Cinnamomum Zeylanica*, cardamoms of the larger variety, and leaves of *Cinnamomum Tamala*. This medicine, administered internally in proper measure, cures disgust for food, increases the digestive fire, and allays fever, bronchitis, and inflamation of the schneiderian membrance with loss of the sense of smell. Besides these, the other medicines prescribed in this disease are *Yamánishádava*, *Kalahansatintiri-pánaká*, *Rasáli*, and *Sulochanabhra*.

Diet and Forbidden Practices,

All those kinds of food for which the patient feels a desire which are easily digestible, and which allay the excitement of the Three Faults, should be prescribed. During meals the patient should use thrice or four times the gargles indicated above. If there is no fever, the patient should bathe in current water or large and specious tanks of clear water. He should rove in pleasant gardens and woods, and listen to good music, and indulge in such practices as make the mind cheerful. The food placed before the patient should be clean. The dishes and cups, the cook, and those who serve the food, should all be clean. Every thing that is calculated to make the mind cheerless, and all food that may produce repugnance, should be avoided.

CHAPTER XXII.

VOMITING AND NAUSEA.

Causes and Symptoms.

Indulgence to excess in liquid substances, eating largely different kinds of oily food, eating repulsive food, indulgence in salt in a large measure, untimeliness in respect of eating, irregularity in respect of the measurs of the food and exercise, fear, anxiety, indigestion, worms in the intestines, anything that excites antipathy or detestation during pregnancy, and similar other causes excite the Three Faults and produce this disease. The excited Faults quickly afflict the mouth and cause severe pain all over the body. Vomiting and nausea are of five kinds, *viz.*,—1. Wind born, 2. Bile-born, 3. Phlegm-born, 4. that born of all Three Faults, and 5. accidental. The symptoms that manifest themselves before the patient actually vomits are desire or tendency to throw out the contents of the stomach, total suppression of eructations, saline and watery secretions from the mouth, and a disgust for food and drink.

Symptoms of the Wind-born Variety.

In the Wind-born Variety there is pain in the chest and the sides. The mouth becomes dry. Pinching pain is felt in the head and the navel. Cough, Hoarseness of Voice, and a Sensation of the body being pierced as if by a thousand needles, are the other symptoms. The patient vomits, at intervals, liquid matter of an astringent taste, with loud noise. The intervals are marked by noisy eructations. The vomiting is accompanied by great pain, and the ejected matter is sometimes seen to be mixed with froth,

Symptoms of the Bile-born Variety.

In the Bile-born Variety the symptoms are swoons, thirst, dryness of the mouth, and a burning sensation in the head, the palate, and the eyes. The patient sees darkness around. The vomited matter is either yellow, or green, or of a smoky colour. It is slightly bitter and very hot. During

the time of vomiting, the patient experiences a burning sensation in the throat.

Symptoms of the Phlegm-born Variety.

In the Phlegm-born Variety the symptoms that present themselves are drowsiness, the presence of a sweet taste in the mouth, phlegmonous secretions from the mouth, disinclination for food, sleep, absolute disgust for food, and heaviness of the body. The ejected matter is oily, thick, of a sweet taste, and white in hue. During the time of vomiting, the hair of the body stands erect, and the patient feels severe pain.

Symptoms of the Variety born of all the Faults.

The symptoms in this variety of the disease are deep seated pain in the stomach, the abdomen or chest, indigestion, disgust for food, burning sensation all over the body, thirst, heaviness of breathing, and swoons. The ejected matter is of a saline taste. It is, besides, hot, blue or red in colour, and thick.

Symptoms of the Accidental Variety.

The vomiting that results from eating food that is repulsive, or the smell or sight of objects that are repulsive or abominable, is regarded as belonging to the accidental variety. That vomiting also which appears in women at the time of pregnancy, or which is due to the presence of worms in the intestines, or of raw and indigested matter in the stomach, is also classed under this head. Accidental vomiting, when it presents the preponderating symptoms of a particular Fault, is also regarded as born of that Fault. Vomiting, when due to worms, is accompanied by severe pain. The urging becomes very strong, and some of the symptoms of chest-disease born of worms are also manifested.

Supervening Symptoms and Curability or Otherwise.

If in this disease the excited Wind suppresses stools and urine and perspiration, and obstructs the juice-bearing ducts, and begins to move upwards, and if in consequence thereof the patient's confined Bile and Phlegm

and the Wind-vitiated *Dhátus* begin to issuse out of the body, and of the vomited matter has the smell of stools and urine, then the patient becomes afflicted by thirst and heavy asthmatic breathing and Hiccup, and soon succumbs. In that form of the disease in which the patient becomes weakened and always vomits matter mixed with blood and pus, death is soon to ensue. When also the vomited matter presents the colour of peacock plumes, and when Bronchitis, Asthma, Fever, Hiccup, Thirst, Vertigo, Chest-disease, &c., supervene, the disease becomes incurable.

Treatment.

The water of fresh and unripe cocoanuts, water in which burnt chupatis have been drenched, or dipped, and rice-water, are very beneficial in this disease. The decoction also of cardamoms of the larger variety quickly allays vomiting. All kinds of vomiting may be cured by the infusion of *Tinospora cordifolia*, taken with a little honey. The stems of the plant should be soaked in water in the evening, and the patient should drink the infusion, mixing it with honey, in the morning. Severe vomiting may be quickly allayed by giving the patient drink from water in which the dried bark of *Ficus religiosa* has been dipped while burning. The other medicines which prove beneficial are the infusion of *Oldenlandia biflora*, the infusion of the roots of *Ægle marmelos* taken with a little honey, and the infusion also of the roots of *Sanseviera Zeylanica* taken with water in which rice has been washed. If the vomited matter consists of blood, the medicine that operates favourably is liquorice and sandal-wood of the red variety, at first well grinded with milk and then dissolved in milk. If the patient licks powdered *Myrabalans* oft he Chebulic Variey, mixed with honey, then purging takes place and vomiting is allayed. Severe vomiting may be checked by the folowing compound :—one tolá of the juice of *Phyllanthus Emblica*, and one tolá of the juice of *Feronia Elephantum*, mixed with the pulv of *Piper longum*, and black pepper, and honey. By licking *Sanchál*, salt, sugar and the pulv

of black pepper, taken in equal measures, immediate benefit may be derived. In the Wind-born Variety of the disease, milk and water in equal proportions, or *Saindhava* salt and *Ghee* does great good. In the Phlegm-born variety immediate benefit is derived by licking the pulp of the seeds of *Eugenia jambolana* and *Zyziphus jujuba*, mixed with honey, or *Cyperus rotundus* and *Rhus succedanea* with honey. Very severe and obstinate cases of vomiting may be promptly allayed by drinking water in which 3 or 4 grains of the dung of the cockroach has been dissolved. The other medicines are *Elâdichurna*, *Rasendra*, *Vrishavadhwaja-rasa*, *Padmakâdya-ghrita*.

Diet and Forbidden Practices.

In all varieties of this disease, fast is prescribed during the first stage. When the tendency to vomit has abated, food that is easy of digestion and that restores to the wind its normal course, should gradually be given. When the tendency to vomit lasts, the decoction of fried *Phaseolus Mungo*, mixed with fried paddy reduced to powder, and a little honey and sugar, should be given. This allays not only vomiting, but watery motions, fever, burning of the skin, and thirst. After the tendency to vomit has subsided, all kinds of food that the patient is capable of digesting with ease may be taken. If there be no fever, the patient may bathe according to his habit in current water or large tanks. Clean food and drink, residence in clean rooms and places, the smell of fragrant objects, and everything that contributes to the cheerfulness of the mind, are especially beneficial in this disease. All such things as inspire abomination, and exposure to the heat of the sun or fire, should also be avoided.

CHAPTER XXIII.

THIRST.

Causes.

The Wind excited by fear, excessive toil, loss of strength, and other causes, as also the Bile excited by pungent and sour food, by wrath, by fasts, and other causes, produce this disease. It may also be generated by the water-bearing ducts being all vitiated by the exited Wind. Before the appearance of this disease, the palate, the throat, the lips, and the mouth become dry. A burning sensation is felt all over the body. Delirium, swoons, and vertigo are also counted among the incubatory symptoms. Thirst is of seven kinds: 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. Wound-born, 5. that born of waste, 6. that born of undigested food, and 7. that born of food.

Symptoms of the Different Variety.

In the Wind-born Variety of this disease the symptoms that are observable are dryness of the mouth, cheerlessness of the face, pain in the head and forehead as if these are pierced by innumerable needles, obstruction of the juice-bearing and water-bearing ducts, and vitiation of the organ of taste. In the Bile-born Variety the symptoms are swoons, disgust for food, delirum, burning of the skin, redness of the eyes, excessive or unappeasable thirst, desire for cool things, a bitter taste in the mouth, and a cheerless state of the mind. In the Phlegm-born Variety the symptoms that manifest themselves are excessive sleep, a sweet taste in the mouth, and dryness of the body. The thirst which follows loss of blood due to wounds or the pain produced by wounds, is regarded as of the Wound-born Variety. That thirst which results from loss of the juices, is regarded as Waste-born. In this variety of the disease the patient's thirst is not appeased by even repeated drinks of water. Besides this, the patient experiences pain in the chest, shivering of the

body, and loss of memory and thinking. In that variety of this disease which is born of Indigestion the symptoms are piercing pain in the chest, eructations accompanied by expectoration of phlegmonous and other matter, and langour of the whole body. Besides these, the symptoms of those varieties which are born of the excited Faults standing alone, also manifest themselves more or less. That thirst which results from food that is excessively oily owing to a large admixture of *Ghee* and oil in its preparation, or food that is sour, or saline, or pungent, and difficult of digestion, is regarded as Food-born. Thirst sometimes appears as a supervening symptom of other diseases. It really falls under one or other of the Fault-born Varieties. In this kind of thirst the symptoms are weakness of the voice, swoons, a sense of excessive fatigue and weakness, and dryness of the mouth, the throat, and the palate. The body soon becomes dry and it is very difficult of cure.

Fatal Symptoms.

Any variety of thirst appearing in a severe from in a patient who is afflicted by Fever, or Swoons, or Waste, or Bronchitis, or Asthma, especially when accompained by vomiting and dryness of the mouth as supervening symptoms, proves fatal.

Treatment.

In Wind-born Variety, the juice of *Tinospora cordifolia* proves very beneficial. In the Bile-born Variety the juice of the ripe fruit of *Ficus Glomerata* or their decoction produces beneficial results. Another medicine that checks this variety of thirst consists of the following ingredients. Take 2 tolás of the fruit of *Gmelina arborea*, sugar, red sandal-wood, the roots of *Andropogon muricatum*, the fragrant wood called *Pamdakishta*, dried grapes, and liquorice. Throw these, in the evening, into hot water measuring one-eighth of a seer. Straining the water next morning through a pice of cloth give it to the patient to drink. These ingredients may also be pounded and dissolved in water. The patient by drinking this water derives considerable benefit. Five annas and a

half of each of these drugs, *viz.*, *Cyperus rotundus*, *Oldenladia biflora*, coriander seeds, the roots of *Andropogon muricatum*, and red sandal-wood should be taken ; add 2 seers of water, and boil them down to 1 seer. Strain it through a piece of cloth. By drinking this water a little at a time, Phlegm-born-thirst may be allayed. By drinking also, in a luke-warm state, the decoction of the bark, or the leaves, or the flowers of *Melia Azadirachta*, which operates as an emetic, thirst of this variety may be relieved. In Thirst born of indigestion, the following does great good, *viz.*, the decoction of the fruit of *Piper longum*, the roots of the same, *Piper Chaba*, the roots of *Plumbago Zeylanica*, dry ginger, *Rumex vesicarius*, pepper, *Ptychotis Ajowan*, and similar other drugs which strengthen the disgestive fire, mixed with the dried fruit of *Ægle marmelos*, *Acorus Calamus*, and *Asa-fœtida*, each reduced to pulv. In Wound-born-thirst the juice of meat and blood, do much good. In Waste-born-thirst milk, water with honey, and the juice of meat are beneficial. In Food-born-thirst the administration of emetics is the best. treatment. A linctus made of the fruit of *Phyllanthus Emblica*, the roots of *Nelumbium speciosum*, *Aplotaxis auriculata*, fried paddy, and the hanging roots of the banian, each reduced to pulv and taken in equal measures, and mixed with honey, alleviate both thirst and dryness of the mouth. The decoction of the leaves of the mango and of *Eugenia jambolanum*, or of the barks of these, or of the pulp of the seeds of these, mixed with honey, alleviates both vomiting and thirst. The decoction of coriander seeds also, taken after having been kept for a day or two, proves beneficial in thirst. The hanging roots of the banian, sugar. *Symplocos racemosus*, pomegranates, liquorice, and honey, mixed with water in which *Atapa* rice has been washed, check both vomiting and thirst. The juice of grapes or that of the sugarcane, or milk, or the decoction of liquorice, or honey, or the juice of *Sundi* fruit, if drunk through the nose, checks the most severe and obstinate cases of thirst. The filaments of *Citrus medica*,

honey, and pomegranates, reduced to paste and then dissolved in water, form an excellent gargle capable of checking all kinds of thirst. *Kumudeswararasa* is one of the best medicines prescribed in all varieties of this disease.

Diet and Forbidden Practices

All those things which are savoury and cool, and endued with a sweet taste, are prescribed in this disease. Everything that is of keen potency, and that excites the body, should be avoided.

CHAPTER XXIV.

SWOONS, VERTIGO, AND APOPLEXY.

Causes

Food and drink composed of inharmonious elements, snppression of the urgings of stools and urine, wounds due to weapons and falls and all acts which lessen the attribute of *Sattwa*,* excite the Wind and other Faults. These, penetrating into those ducts which are the seat of the mind, and by which the mind communicates with the senses, increase the attribute of *Tamas** and produce Swoons or loss of consciousness. Unable to feel pleasure or pain, the patient lies on the ground, in a state of unconsciousness, like a piece of wood. This, indeed, is the general symptom of this disease. Before loss of consciousness

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* The three words, *Sattwa*, *Rajas*, and *Tamas*, roughly speaking, correspond with Goodness, Passion, and Darkness. All acts of human beings proceed from one or the other of these. Piety and all good acts are inspired by the attribute of *Sattwa* ; all acts appertaining to profit and pleasure proceed from *Rajas* while all sinful acts are inspired by *Tamas*. *Sattwa* is unconnected with worldliness of every kind. It is concerned with the achievement of emancipation, *Rajas* is concerned with all acts of worldliness, such as proceed from affection for kinsmen, the desire for wealth and pleasure, &c. Sin and crime appertain to *Tamas*.

comes, the patient feels pain in the chest, and yawns repeatedly. He becomes cheerless and uneasy, and his mind becomes dull. These are the premonitory indications of the disease. Swoons are of seven varieties: 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. that which is born of all the Faults, 5. Blood-born, 6. that which is born of alcoholic drinks and other intoxicating drugs. and 7. that which is born of the action of poison on the system. One peculiarity of this disease is that even if the other Faults be excited, the Bile always predominates, the reason being that the Bile and the attribute of *Tamas* are the generating causes of this disease.

Symptoms

In the Wind-born Variety, the patient, immediately before losing consciousness, sees the welkin to be either blue, or dark, or red. He regains his senses soon after, for the period of unconsciousness is of very small duration. The other symptoms are shivering, a relaxation of all the limbs, pain in the chest, emaciation, darkness or redness of the complexion. In the Bile-born Variety, the patient loses consciousness while seeing the welkin as red, or yellow, or green. When the swoon leaves the patient, the symptoms noticeable are perspiration, thirst, a sensation of heat, redness or yellowness of the eyes, watery stools, and yellowness of the body. In the Phlegm-born form of the disease, the patient sees the clear sky to be partially or completely clouded, or entirely darkened. Sense returns after sometime. While sense is returning, the patient feels his body to have become heavy as if covered with a wet piece of cloth or leather. Salivary and other secretions appear in the mouth, and a tendency to vomit is also experienced. In that Variety which is born of all the Faults, the symptoms appear in a combined state of each separate Variety. The patient falls down suddenly as in Epilepsy and remains unconscious for a long time. The other symptoms, however, of Epilepsy, such as vomiting frothy matter, grinding the teeth, displacement of the eyes, contractions of facial muscles, &c.

do not occur in this. In Blood-born-swoons, the sight and the limbs become fixed or paralysed, and the breathing becomes weak. In Swoons born of alcoholic drinks. the patient. uttering delirious sayings and violently streching his arms and legs, falls down in unconsciousness. This Swoon lasts till the digestion is complete of the alcohol taken. In Poison-born Swoons, shivering, sleep, thirst. darkness of vision, and other wellknown symptoms of poisoning appear.

Causes of Vertigo.

The Wind and the Bile becoming excited and combining with the atrribute of *Rajas* (Passion), produce Vertigo. The patient believes that his own body and all surrounding objects are revolving or whirling round. He cannot, on that account, stand upright. Indeed, in endeavouring to do so, he falls down.

Apoplexy.

When the Wind and the other Faults become extremely excited and affect the heart which is the seat of life, and thereby destroy the functions of the mind and the senses, and produce a deep swoon, it is called *Sanyása* (apoplexy). This disease cannot be conquered without piercing the patient with needles, applying keen collyria to the eyes, administering errhines of keen potency, rubbing the body with the cods enveloping the seeds of *Mucuna pruriens*, and other acts of a similar nature that revive sensibility.

Treatment.

When swoons occur, cold water should be sprinkled over the face and eyelids of the patient. Causing him to lie down on a soft bed, he should be fanned for some time. If the teeth be set together owing to lockjaw some means should be adopted for separating them. If the sprinkling of cool water does not bring back sense, the patient should be made to inhale the scent of ammonia, 2 parts, mixed with 1 part of dry lime, kept in a phial. An errhine may be administered, consisting of *Saindhava* salt, *Acorus Calamus*, pepper, and *Piper longum*, taken in equal measures and reduced to paste with water. A collyrium made of the seeds of *Mimosa sirissa*, *Piper*

longum, pepper, *Saindhava* salt, garlics, realgar, and *Acorus Calamus*, taken in equal measures and pounded with cows' urine, or *Saindhava* salt, pepper, and realgar taken in equal measures and pounded with honey, acts quickely in restoring sense. We have a medicine of our own, called KUMUDA'-SAVA. It quickly terminates Swoons and restores the patient to sense.

Treatment of Vertigo.

In Vertigo, milk should be given in which have been boiled *Asparagus racemosus*, the roots of *Sida cordifolia*, and dried grapes. The seeds of *Sida cordifolia*, pounded with sugar, orperate beneficially. The triple fruits reduced to pulv and mixed with honey, administered at night, and ginger with treacle administered during the morning, allay Vertigo, Swoons, Bronchitis, Malignant, Jaundice, and Insanity. Take one tolá of each of these, *viz.*, dry ginger, *Piper longum*, dill seeds, and *Chebulic myrobalans* ; pound them with 6 tolás of treacle, and make pills each of the weight of half a tolá. These pills alleviate Vertigo. This disease may also be checked by another medicine which consists of one anna of *ghee* mixed with the decoction of *Hedysarum Alhagi*. The administration also of all those *Rasáyanas* such as *Silájatu*, and rubbing the body with *ghee* that is at least 10 years old, prove very beneficial in this disease.

How to Restore sense in Apoplexy.

For restoring one afflicted by Apoplexy to sense, the admininstration should be restorted to of collyria mentioned in the chapter under Epilepsy. Potent errhines also, the insertion of smoke into the nostrils, piercing the body with needles, insertion of hot speaks of iron below the nails, afflicting the body in diverse other ways, dragging the patient by the hair, bitting him, and rubbing the body with the cods that envelope the seeds of *Mucuna Pruriens*, and other acts of a similar nature, should be resorted to. After the patient has been restored to sense, the medicines which are prescribed in swoons should be administered. In the

case of infants, castor oil or the pulv of lead ore should be given for purgiug them. Subsequently, *sweda* should be applied to the abdomen. If Apoplexy be due to the existence of Worms in the stomach, anthelmintics should be administered.

Our own *Murchcchantaka-laila*

In Swoons, Vertigo and Apoplexy, *Sudhánidhirasa*, *Murchcchántaka-rasa* *Aswagandharishta* and the medicines, *Ghees*, and oils spoken of under Epilepsy and Insanity, should be administered. Our own MURCHCCHA'NTAKATAILA, is specially beneficial in these diseases.

Diet and Forbidden Practices.

In all these diseases such food and drink as are nourishing and strength-giving should be prescribed. The meals during the day should consist of old rice boiled, and such pulses as *Phaselous Mungo*, *Vicia lens*, *Phaseolus radiatus*, *Cicer arietinum* ; the soup of such fishes as *Kai*, *Magura*, *Singi*, *Khalisa* ; goat's meat, figs, *Trichosanthes dioica*, the bulbous root-stock of *Colocasia Indica*, *Cucurbita Pepo*, brinjals, plantain-flowers, plantain-stems, unripe-fruits of the jack, and such other vegetables, cheese, whey, curds, grapes, pomegranates, ripe mangoes, ripe *pepiya*, uripe cocoanuts, custard apples, and other nourishing fruit. At night the patient may be given *poorees* or *chupatis*, or all those kinds of food that are made of wheat-flour, milk, *Ghee*, and sugar. At dawn vaccine milk, fresh from the udders, is very beneficial in these diseases. Various kinds of *Sarbats* are also prescribable. Sesame oil should be rubbed on the body, and baths, agreeably to what the patient can bear, should be taken in current water or in large lakes and tanks. Fragrant scents, pure air, moon-light, agreeable conversation, music, and such other things as keep the mind cheerful, should be indulged in. These prove very beneficial. Food that is of difficult of digestion of keen virtues, or dry, or that produces acidity all acts that are toilsome and fatiguing ; anxiety, fear, grief, wrath, everything that produces mental

perturbation, alcoholic drinks, remaining in a sitting posture for hours together, exposure to the sun, riding on horseback, suppression of the urgings of stools and urine, of thirst, of sleep and of hunger, night keeping, sexual indulgence, and the use of tooth-sticks for cleaning teeth, are forbidden in these diseases.

CHAPTER XXV.

DISEASES OF INTOXICATION.

Causes and Varieties.

These diseases are produced by one's taking alcoholic drinks in excessive measure, without those restraints which considerations of health suggest, at unreasonable hours, and regardless of the measure of one's strength or capacity to bear them. Besides this, wrath, panic, grief, and indulgence in wine at a time when one is hungry, or worn out by exposure to the sun, by hard physical exercises, by bearing heavy loads, or by long walks, or when one is weak from other causes, are known to produce these diseases. They are of four kinds: 1. *Pánátyaya.* *Paramada*, 3. *Pánájirna*, and 4 *Pánabibhrama.*

Symptoms According to Predominance of Wind or Bile, or Phlegm.

In that variety of *Pánátyaya* in which the wind predominates, the symptoms that manifest themselves are Hiccup, asthmatic breath, shivering of head, pains in the sides, loss of sleep, and violent delirium. In that Variety of this disease in which the Bile predominates, the symptoms are thirst, burning of the skin, fever, perspiration, stupefaction, Diarrhœa, Vertigo, and yellowness of complexion. When Phlegm predominates, the symptoms observable are vomiting. nausea, disgust for food, lethargy, a sensation of heaviness throughout the body, a sensation of cold, and a feeling of the body being wrapped with a piece of

wet cloth. In that variety of this disease which is brought on by all the Faults, the above symptoms present themselves in a combined state.*

Symptoms of *Paramada*

In consequence of the predominance of Phlegm in this disease, the symptoms are secretion of Phlegm from the nose, heaviness of the body, tastelessness of the mouth, suppression of stools and urine, lethargy, disgust for food, thirst, headaches, pain in all the joints as if these are broken.

Symptoms of *Pánájirna.*

In *Pánájirna* the sympotms are excessive flatulence of the stomach, eructations, vomiting, a burning sensation in the stomach, and inability to digest the wine taken.

Symptoms of *Pánabibhrama.*

In *Pánabibhrama* the patient feels in every part of the body, especially in the chest, a pain as if he is pricked by a thousand needles. Phlegmonous secretions, pain in the throat accompanied by a feeling as if vapours are issuing out of it, swoons, vomiting, fever, and severe headache, burning sensation of the skin, disgust for wine and everything into whose composition wine has entered, as also for cakes and other food of the kind, manifest themselves.

Fatal Symptoms.

In that disease of intoxication in which the upper lip of the patient falls down, and the patient feels cold in the exterior while there is a burning sensation in the interior, in which the patient's face looks glossy as if rubbed with oil, the tongue, lips and teeth become black or yellow, and the eyes become red, death frequently ensues.

Supervening Symptoms.

Hiccup, Fever, Vomiting, pain in the sides, Cough, and Vertigo are often the supervening symptoms of these diseases.

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* *Pánátyaya* in which the Wind predominates is delirum tremens. The other varieties are classed under it, though the symptoms presented by them do not exactly agree with those of delirium tremens.

Treatment.

Drinking alcoholic wines constitutes the best treatment of all diseases due to intoxication. When the diseases have been generated by drinking wines in excessive measure, the patient derives benefit by drinking in proper measure. In delirium tremens, after the wine taken has been digested, the patient should take a little more wine diluted in water and mixed with *Sanchál* salt, dry ginger, *Piper longum*, and pepper, each reduced to pulv. In that variety of the disease which is characterised by excitement of the Bile, old and cooling wines may be given, mixed with sugar, and the juice of grapes, and the fruit of *Phyllanthus Emblica*. In the variety of the disease, fragrant wines, or wines largely diluted in water, or wines mixed with sugar and honey, prove beneficial. Wines mixed with the juice of the fruit of *Dillenia Indica*. dates, dried grapes *Grewia Asiatica*, pomegranates and barley flour are prescribable. By causing the patient to drink wine largely mixed with the juice of the sugarcane and then to vomit, beneficial results may be expected in the Bile-born Variety of this disease. In that variety which characterised by excitement of the Phlegm, the patient should be made to vomit by giving him wines mixed with emetics. After this he should be made to fast according to his strength. If he feels thirsty, the cooled decoction should be given of *Pavonia odorata*, *Sida cordifolia*, *Doodia lagopodioides*, and *Solanum Xanthocarpum*, or of dry ginger. All the varieties of this disease may be alleviated by administering wine mixed with the pulv of *Piper Chaba*, *Sanchál* salt *Asafœtida*, the bark of *Citrus medica*, dry ginger, and *Ptychotis Ajowan*. For alleviating the excitement of the Faults the decoction should be given of *Hedysarum Alhagi* and *Cyperus rotundus*, or of *Hedysarum Alhagi* and *Oldenlandia biflora*, or of *Cyperus rotundus* only. This decoction alleviates Fever and Thirst as well. *Ashtánga-salt* is the best medicine for that Variety of this disease in which the Phlegm predominates. All diseases born of alcoholic drinks are alleviated by drinking

water in which has been dissolved fried paddy reduced to powder, the pulp of Arabian dates, dried grapes, the larger grapes called *Manakkâ*, the pulp of tamarind, and the juice of pomegranates and the fruit of *Phyllanthus Emblica*.

Scriptural Medicines.

For allaying the burning sensation of the patient, the usual combinations should be applied. The following medicines are mentioned in the authoritative medical treatise of old, *viz.*, *Phalatrikâdya-churna*, *Eládya-modaka*, *Mahákalyána-bati*, *Punarnavághrita*, *Vrihat-Dhâtri-taila*, and *Srikhandásava*. These, administered with discretion prove very beneficial.

Some Means for Checking Intoxication.

If immediately after drinking wine one licks sugar mixed with *ghee*, no intoxication is produced. The intoxication generated by eating rice obtained from the paddy called *kodo*, may be prevented by water in which has been dissolved the pulp of *Cucurbita Pepo* and treacle. The intoxtication produced by chewing betel-nuts is allayed by drinking cold water to one's fill. The smell of dry cow-dung, as also eating a little salt, allays this kind of intoxication. The intoxication produced by eating the fruit of *Datura fastusa* is allayed by taking milk with sugar. For allaying the intoxication produced by *Bhang* (leaves of *Cannabis Sativa*) warm *ghee*, the expressed juice of the leaves of the jack, the infusion of tamarind pulp and the water of unripe cocoanuts are efficacious. Another effective remedy is hot water. The doses have, however, to be repeated. The action is instantaneous. A glass or two of brandy also checks the action of *Bhang* without producing the intoxcation of brandy.

Diet and Forbidden Practices.

In delirium tremens, oily and hot rice, the meat-juice of quails, francoline partridges, hens, peacocks, and such birds as live at the water's edge, the soup made of fishes, *Pooris*, *Vesavára* (chops, cutlets, &c.), and food that is sour or saline in taste, are benificial. Cold water should be drunk.

The patient should also bathe according to his capacity to bear it. In that Variety of the disease which is characterised by excited Bile, cool rice, the soup, mixed with sugar, of *Phaseolus Mungo*, the juice of all kinds of agreeable meat, should be given. The patient should sit and sleep in cool places, enjoy cool air, bathe in cold water, and use cool sandal-paste and other unguents of the kind. In the Phlegm-born Variety, the patient should at the outset fast. He should then be given the juice, unmixed with *ghee*, of goat's flesh or meat-juice mixed with the juice of pomegranates, or rice and meat fried after having been soaked in the juice of pomegranates, and mixed with pepper reduced to pulv. All other acts which mitigate Phlegm should also be resorted to. The patient should drink warm water, He should not bathe. If at any time he wishes to bathe, he should use warm water.

CHAPTER XXVI.

BURNING OF THE SKIN.

Causes and Symptoms.

Through diverse cause, the Bile, becoming excited, produces a burning sensation in the palms of the hand, the soles of feet, the eyes, or, indeed, on the entire surface of the body. This burning is generated by the excited Bile. Hence, it is present in all such disease which are due to excitement of the Bile. If the blood be excessively increased through any cause, a burning sensation is felt. Thirst, a coppery hue in the eyes or on the whole body, and the smell of iron in the body and the mouth, manifest themselves. The patient suffers much pain and feels as if he is encompassed by a blazing fire all round. If one does not drink water when thirsty, the watery ingredients of the body gradually dry up and the heat of the Bile, becoming enhanced, produces a burning sensation both internally and

externally. This burning sensation dries up the throat, the palate, and the lips. The patient protruding his tongue begins to shiver. If the juices, the blood, and other *dhátus* decay, a kind of burning is produced in which the patient becomes subject to Swoons and Thirst ; his voice becomes weak, and he becomes incapable of exertion. If it is not promptly and properly treated, death is likely to ensue. If in consequence of wounds inflicted with weapons, a rush of blood takes place to the heart or any other part of the body, a frightful kind of burning is produced. If burning be due to wound on the head, or the chest, or any other vital part of the body, it becomes incurable. Any kind of burning which is internal while the exterior of the body remains cool, is regarded as incurable.

Treatment.

In this disease the bowels should be kept clear. Burning may be relieved by the infusion of coriander seeds in one-eigth seer of water mixed with sugar. The seeds should be thrown into the water in the evening, and the patient should drink the infusion in the morning. The pressed juice of *Tinospora cordifolia*, as also of *Oldlenlandia biflora* are good alleviatives of burning. All medicines which have been mentioned in the chapter on Fever as alleviative of burning when it is a supervening symptom, should be administered in burning when it is unaccompanied by Fever. *Ghee* which has been washed a hundred times, or such *ghee* mixed with fried barley reduced to flour, should be rubbed on the body. Causing the patient to lie down on lotus or plantain leaves, he should be fanned with a palm-leaf sprinkled over with water in which has been dissolved a little sandal-paste. The patient may also be bathed in water in which has been dissolved the pulv of *Pavoniá ordorata*, *Padmakáshtha*, the root of *Andropogon muricatum*, and white sandal-wood. The decoction known as *Chandanádi*, *Triphaládya-kasháya*, *Parppatádi-páchana*, *Dáhántaka-rasa*, *Sudhákára-rasa*, and *Kánjika-taila*, are efficacious remedies in this disease. If it is accompanied by

Fever, no *ghee* or oil should be rubbdd on the body, and the patient should not be made to bathe.

Diet and Forbidden Practices.

In this disease such food should be given as is alleviative of Bile. It is necessary to eat things that are bitter in taste. If burning be unaccompanied by Fever, all those kinds of food may be given which are prescribed in the treatment of Swoons. Baths in cold water, cold water drinks, the *sharbat* of sugar, the juice of the sugarcane, milk, butter, and other cooling things are prescribed in this disease. All those kinds of food and all those acts, which are forbidden in Swoons, should be avoided by the patient in this disease also.

CHAPTER XXVII.

INSANITY.

Causes.

Eating food consisting of such inharmonious ingredients as milk and fish, or food which is mixed with poison, or food which causes disgust, insults to the deities, the *Brihmans,* seniors and preceptors, sudden fear, or joy, or grief, disposition of the body or limbs in uneven attitudes, wrestling with stronger men, and similar other acts which put a severe strain upon the nervous system, excite the Faults and vitiate the seat of the understanding, the heart, and all those ducts by which the mind communicates with the organs of sense. This leads to a disturbance of the mind from which springs Insanity. Insanity is a mental disease. The mind becomes restless and vacant ; the understanding, subject to errors ; the vision unstable actions becomes purposeless ; and speech, incoherent. These are the general symptoms of this disease.

Symptoms of Wind-born Instantly.

If after the heart has been perturbed by constant brooding over anxieties, one takes dry, or cold, or insufficient food, and if at such a time one indulges in acts that provoke the Wind, such as moving the bowels, or observing fasts, or allowing the constituent *dhâtus* of the body to decay, the result is Wind-born Insanity. In this Insanity the patient laughs on improper occasions, dances, and sings, talks incoherently, disposes his limbs or body in ridiculous attitudes, and weeps, shedding tears. The patient's body becomes emaciated, dry, and of a reddish hue. The disease increases in strength at the time the food in the stomach is being digested.

Symptoms of Bile-born Insanity.

If after the heart has been disturbed by anxieties, one takes pungent. or sour, or hot food, or such food as becomes sour while digestion goes on, or eats before the food last taken has been digested, or indulges in any act that provokes the Bile, the result is a violent excitement of the Bile and Insanity born thereof. The symptoms that manifest themselves are capacity to endure pain, indulgence in display, unwillingness to wear any sort of covering or clothes, angry rebukes and censures administered to others, roaring, runing or flying away with great speed, heat of the body, exhibition of wrath, enjoying cool and shady spots, desire for cool food and drink, and a yellowness of complexion.

Symptoms of Phlegm-born Insanity.

If, abstaining from every act involving physical exertion, one eats too much and does other acts that are provocative of Phlegm, then the Phlegm, becoming excited and mingling with the Bile, produces what is called Phlegm-born Insanity. In this variety of the disease, the patient talks little, shows very little activity, and feels a disgust for food and a desire for sexual indulgence. He wishes to remain in lonely and solitary places. Sleep, vomiting, and salivary secretions from the mouth, paleness of the skin, of the urine, of the eyes, and of the nails, and increase of the

intensity of the disease after meals, are the other symptoms.

Symptoms of Insanity born of all the Faults

When all the three Faults become excited owing to the combined presence of causes that provoke each of them, the result is a form of Insanity which is regarded as born of all the Faults. The symptoms of the three varieties already mentioned, manifest themselves in a combined state. This Variety is incurable.

Symptoms of Grief-born Insanity, &c.

If a person experiences a sudden panic or incurs loss of wealth, or sustains bereavements by the death of friends, or if one fails to obtain a woman or any other desirable object upon which one has set one's heart, the mind becomes powerfully affected and the result is Insanity. Such Insanity is classed as Grief-born. The patient loses the sense of propriety of conduct. He reveals the secrets of his heart, and sings, or laughs, or weeps without apparent cause.

Symptoms of Poison-born Insanity.

By taking poison or poisoned articles, one may be affiicted by Insanity. The eyes become red and the face dark. The mind becomes cheerless and the senses become clouded. His strength decreases, and his featuress and complexion lose their brightness and agreeabilty.

Fatal Symptoms.

If in any kind of Insanity the patient always remains with face turned upwards or bent downwards, and if he becomes exceedingly emaciated, weak, and sleepless, death is likely to occur very soon.

Insanity due to Evil Spirits, &c.,

Besides these kinds of Insanity there is another called *Bhutonmâda*, or Insanity due to the action of evil spirits, malignant planets, &c. If malignant and other kinds of spirits, and superhuman beings of other orders, enter the body, this kind of Insanity is generated. Like the Jiva-soul

entering the material body, these imperceptibly enter the body of one that is afflicted with some disease ; and then they manifest their respective characteristics. Those beings that partake the nature of the deities enter the human body on the day or the night of the full moon. The *Asuras* have the morning and the evening twilights as their time for doing this. The *Gandharvas* have the eighth day of the moon ; the *Yakshas* have the first day ; the *Pitris*, the day or the night of the new moon ; the *Nágas*, the fifth day of the moon ; the *Rákshasas*, the night ; and the *Pisáchas* the fourteenth day of the moon, as their respective opportunities for possessing an individual. In Insanity that springs from the entrance into the body of these superhuman beings, one's power of speech, strength, prowess, knowledge of religious and other truths and skill in the mechanical arts increase to preternatural proportions.

Symptoms of Insanity due to the Action of Superhuman Beings.

In Insanity caused by the action of the deities or beings partaking of their nature, the patient is always contented. His practices are always pure and clean. His body emits a fragrance like that of celestial garlands and unguents. He becomes drowsy and abstracted. He talks pure Sanskrit. He is full of energy (when he rouses himself). His gaze is steadfast. He becomes a giver of boons, and devoted to *Bráhmans*. In Insanity due to the action of *Asuras*, the patient's body is always covered with sweat. He speaks ill of the deities, *Bráhmans* preceptors, and seniors. His gaze becomes keen and crooked ; he becomes fearless and wicked in conduct. He derives no gratification by even eating and drinking largely. When the disease is due to *Gandharvas*, the patient is always cheerful. He roves in river banks and delightful woods. He acts properly, and betrays a love of music and fragrant scents and garlands. He smiles sweetly and dances in charming attitudes. If the disease be due to *Yakshas*, the patient's eyes become red. He betrays a likenesss of red robes

and vestments. His disposition beomes grave. He walks and moves rapidly, speaks little, and becomes enduring and energetic. He is always desirous of making presents to others. When the *Pitris* possess an individual, he becomes tranquil of mind and enacts the performance of *Sráddhas* by offering oblations of water and rice-balls to his deceased ancestors, becomes devoted to them, and manifests the desire of eating meat, sesame seeds, raw sugar, and frumenty. In the disease brought about by *Nágas*, the patient sometimes crawls on his breast and repeatedly licks with his tongue the corners of his mouth. He becomes very wrathful and expresses the desire of eating raw sugar, honey, milk, and frumenty. If possessed by *Rákshasas*, the patient becomes desirous of eating meat and blood and drinking alcoholic liquors. He becomes extremely shameless, very cruel, endued with exceding strength and prowess and wrathful. He indulges in abominable acts, and desires to wander in the night. In Insanity caused by *Pisáchas*, the patient raises his arm or both arms upwards. He desires to be nude ; and becomes emaciated ; his body becomes dry and emits a foul smell ; he always speaks incoherntly ; he is always impure and unclean, exceedingly greedy of food and drink, eats voraciously, wanders in solitary woods and deserts, acts inconsis tently, and indulges very much in weeping and shedding tears.

Indications of Curability or Otherwise.

That patient who, while afflicted by any of these forms of Insanity that are brought about by the acion of superhuman beings, has his eyes dilated, or who runs and moves about with rapidity, or who licks with his tongue the froth that appears in his mouth or in the corners thereof, or who, falling down on the ground, shivers or trembles violently, or who is possessed by any of the beings already mentioned at a time when he has fallen down from a height, seldom gets cured. If the disease be not treated for thirteen years, it becomes incurable.

Treatment.

In Wind-born Insanity the drinking of oils, and in the Bile-born and the Phlegm-born, cerebral purgatives are prescribed. The patient derives much benefit by drinking old *ghee* every morning. The following makes a good cerebral purgative : flowers of *Mimosa Sirissa*, garlics, dry ginger, white mustard seeds, fruit of *Acorus Calamus*, *Rubia Munjista*, turmeric and *Piper longum*. These should be pounded with goat's milk and then formed into pills. The pills should be dried in the shade. When dry, they should be rubbed on a stone plate with water. This water operates as a good errhine. This water may also be used as a collyrium. Threatening, striking, and frightening the patient, giving him that upon which he has set his heart, soothing and comforting him with sweet words, gladdening him, and inspiring him with wonder, prove especially beneficial. The seeds of the fruit, plucked and kept for sometime, of *Cucurbita Pepo*, pounded with water into a paste and mixed with honey, should be administered. Unfledged sparrows may be given pounded with milk. A collyrium prepared of the following ingredients, *viz.*, *Piper longum*, pepper, *Saindhava* salt, and *Gorochana* (concretions in the gall-bladder of the cow), taken in equal measures and pounded together with honey, does good. Take the following in equal measures, *viz.*, white mustard seeds, *Asafœtida* ; *Acorus Calamus. Galedupa Indica*, *Pinus deodara*, *Rubia cordifolia*, *Chebulic myrobalans Phyllanthus Emblica*, *Terminalia Bellerica*, *Clitoria Ternatea* of the white variety, the bark of *Cardiospermum Halicacabum*, dry ginger, *Piper longum*, pepper, *Aglaia Roxburghiana*, the bark of *Mimosa Sirissa*, turmeric, and *Berberis Asiatica* ; pound them together into a paste with goat's urine. This, dissoived in water, may be given as a drink. It may also be used as an errhine, a collyrium, and an unguent for rubbing the body with. Dissolving the paste in a large quantity of water, the patient may bathe in it. Dissolving this paste in water and then cooking it after the manner of cooking *Ghee*, give it to the patient

to drink. Beneficial consequences may be expected from this medicine. If the patient be possessed by any of the deities, or *Ghandharvas*, or *Pitris*, his body should not be subjected to any painful operation, nor should any painful collyrium be used. *Swáraswata-churna*, *Unmádagajánkusa*, *Unmádabhanjana-rasa*, *Bhutánkusa-rasa*, *Chaturbhuja-rasa*, and three medicines mentioned in the chapter on nervous diseases, *viz.*, *Chintámani*, *Báta-chintámani*, and *Chintámani-chaturmukha*, are some of the well-known scriptural remedies applied in this disease. By using with discretion the following medicines, *viz.*, *Pániyakalyánaka-ghrita*, *Kshirakalyána-ghrita*, *Cháitasa-ghrita*, *Sivá-ghrita*, *Mahápaisáchika-ghrita*, *Náráyana-taila*, *Mahánaráyana-taila*, *Madhyamanáráyana-taila*, *Himságara-taila*, *Vishnu-taila*, and similar *ghees* and oils, Insanity may be cured or relieved.

Diet Forbidden Practices.

All such food and practices as allay the Wind and keep the bowels clean and the body oily and cool, are prescribable in Insanity, Insane people should be carefully guarded against drowning or burning themselves and against falling down from high places. All those kinds of food and drink that have been mentioned in the chapter on Swoons as prescribable in that disease, are prescribed in this also. Those kinds of food and those practices which are forbidden in Swoons are forbidden in Insanity.

CHAPTER XXVIII.

EPILEPSY.

Causes and General Symptoms.

Wind, Bile and Phlegm, extremely excited by the usual causes, produce Epilepsy. In common parlance it is called (in Bangali) *Mrigi*. Loss of consciousness, subversion and derangement of the eyes, froth from the mouth, and tossing of the arms and the legs, are the common symptoms of this disease. The incubatory indications are shivering of the heart, a sense of emptiness of the chest, copious perspiration, deep anxiety, stupefaction, and loss of sleep. This disease is of four kinds : 1. Wind-born, 2. Bile-born. 3. Phlegm-born, 4. that born of all three Faults. All the varieties of Epilepsy have this common characteristic : they manifest themselves at intervals of twelve, or fifteen, or thirty days. Sometimes the intervals between the fits are longer.

Symptoms of the Wind-born Variety.

In the Wind-born Variety the symptoms are shivering, lockjaw, vomiting of froth, heavy breathing, and the sight in all directions of imaginary shapes of a dark or red colour.

Symptoms of the Bile-born Variety.

In the Bile-born Variety the body becomes hot. The patient feels thirsty. The face, eyes, and the froth vomited become yellow. The patient sees every thing to be yellow or red, or beholds imaginary shapes that are yellow or red. He further thinks that he is surrounded by a blazing fire.

Symptoms of the Phlegm-born Variety.

In the Phlegm-born variety, the face, the eyes, and the froth vomited become white. The body becomes cool and a sensation of heaviness is experienced. The hair stands erect. Imaginary shapes are seen, in all sides, of a

white colour. In this Variety the patient regains his senses later than in the other Varieties. In other words, the fits last longer.

Symptoms of the Variety Born of all the Faults.

In this Variety the symptoms that present themselves are those of the three other Varieties in a combined state. This form of Epilepsy proves incurable. The disease, when it afflicts a weak person, or when it is of long standing, becomes equally incurable. The fatal symptoms are continued shivering, weakness of the body, moving of the eye-brows, and subversion and derangement of the eyes.

Epilepsy of Females or Hysteria.

In consequence of derangements of the uterus, the stoppage or scantiness of the menstrual flow, disregard or neglect by the husband, or his cruelty to her, or his incapicity or neglect to gratify her sexual appetite, or early widowhood, or grief, or violent mental perturbation, superfluity or scantiness of blood, constipation of the bowels, or indigestion, and other causes of a similar nature, young women become subject to a kind of Epilepsy that is peculiar to them. It is called "Epilepsy of Women."

Symptoms of Hysteria.

Before the appearance of the fit, the symptoms are pain in the chest, yawning, and cheerlessness of both body and mind. The patient suddenly loses her senses. As in Epilepsy, there is vomiting of froth in Hysteria. The pupils of the eyes do not become dilated. Some indulge in causeless laughter, or weep, or utter loud cries, or wrongly accuse their relatives, or, wrongly accusing themselves, ask pardon. Such and other delusions are observed in this disease. Common people, observing these symptoms, regard the patient as possessed by evil spirits. Some patients think that something round continually rises upwards from their abdomen to the stomach, and feel pain in some limb or other. In Hysteria the patient is startled at the sight of a blazing

light or upon hearing a loud noise. The desire for sexual indulgence becomes keen.

Treatment.

As soon as the disease manifest itself, treatment should begin ; for, if allowed to remain for sometimes without treatment, it becomes incurable. In Epilepsy, as in Swoons, for restoring the patient to consciousness, water should be sprinkled upon the face and the eyes. If this does not succeed, a collyrium may be applied, made of realgar, galena, and pigeon's dung, pounded together with honey. Liquorice, *Asafœtida*, the fruit of *Acorus Calamus*, the bark of *Tabernœmontana Coronaria*, the seeds of *Mimosa Sirissa*, garlics, and *Aplotaxis auriculata* pounded together with cow's urine, from a good errhine as also collyrium. These two varieties of collyrium, and this errhine, prove beneficial in Insanity also. Even old cases of Epilepsy are considerably alleviated by an errhine made of *Nardostachys Jatamansi*, as also by inhaling its smoke. By drinking the cold water into which has been thrown the ashes of a string or rope with which one has strangled oneself, relief may be obtained in Epilepsy. By eating milk and rice after taking every day one anna of the fruit of *Acorus Calamus* reduced to powder and mixed with honey, by taking liquorice pounded with the water of *Cucurbita Pepo* and by drinking the decoction of the Ten-Roots, benefit may be drived in Epilepsy. The other medicines are *Kalyánachurna*, *Vátakulántaka*, *Chandabhairava-rasá*, *Punchagavyaghrita*, (of both the *Swalpa* and the *Vrihat* varieties), *Mahá-chaitasa ghrita*, *Brahmi-ghrita*, *Palankasádya-taila*, besides those mentioned as prescribable in Swoons and nervous diseases. These should be administered with discretion, usuing particular media, agreeably to the particular Fault that has been excited.

In Hysteria also, for bringing back the patient to her senses, the remedies prescribed in Swoons for restorting conciousness should be used or administerd. The treatment should be the same as in Swoons and Epilepsy. If the men-

strual flow be suspended, proper remedies should be applied for restoring it. In Hysteria of females, our own MURCHCHA'NTAKTAILA, and KUMUDA'SAVA, are very efficacious.

Diet, &c.

All kinds of food and practices that are prescribed in Swoons and in Insanity are prescribed in Epilepsy and Hysteria. Similarly, food and practices that should be avoided in Swoon and Insanity, should also be abstained from in Epilepsy and Hysteria.

CHAPTER XXIX.

DISEASES OF THE NERVOUS SYSTEM.

Causes.

The use of food that is dry, cold, or light, or scanty, excessive indulgence in sexual congress, night-keeping, excessive vomiting and purging, excessive loss of blood, taking long leaps, excessive swimming in water, fatiguing walks, grief, anxiety, waste of the ingredients of the body through disease, suppression of the urgings of stools and urine, wounds, fasts, falling down from running vehicles, and other causes of a similar kind, provoke the Wind and produce diverse varieties of nervous disease. The Wind may be vitiated in numberless ways. In medical treatises, eighty forms are referred to, but names have not been applied to all the forms. Those forms only which have been named and whose symptoms also have been indicated, will be noticed here. As regards the other forms all that in necessary to observe is that in treating them such medicines should be applied as are known to alleviate the Wind. In some varieties of nervous disease, Indications are observed of excited Bile and Phlegm. In treating them, the physician should keep the fact in view. The remedies that are prescribed in those cases should be able to allay not only the Wind but the excited Bile and Phlegm also.

Convulsions, Apoplectic Convulsion, and Hysterical Convulsions.

When the excited Wind fills up the nerves, it convulses the body in all manner of attitudes. These convulsions are called *Akshepa*. When the Wind, afflicting the heart, the head, and the forehead, convulses the body and disposes it in the form of a bow, the disease is known as *Apatantraka* or Apoplectic Convulsions. Sometimes the patient loses his senses ; the eyes remain half shut or open, without the eyelids winking at all ; there is no vision : the breathing becomes heavy and difficult, and a noise like that of the cooing of the pigeon is emitted by the throat. The body becomes convulsed, This variety of convulsions is called *Apatânaka* (Hysterical convulsions.) In this disease, when the excited Wind afflicts the heart, loss of sense takes place, and the other symptoms manifest themselves. When, however, the Wind moves away from the heart, the patient regains consciousness and ease. When the excited wind, combining with Phlegm, assails all the nerves and causes the body to become as rigid as a wooden post, destroying the power of contracting the limbs, the disease is called *Dandâpanaka* or Rigid spasm. That variety of the disease in which the body becomes bent like a bow is called Tetanus. Tetanus is of two kinds according as the body bends forwards or backwards. When the Wind assails the nerves of the stomach, the chest, the throat, &c., the body bends in forward direction. This is called *Antaráyâma* or Emprosthotonos. The patient's eyes become motionless ; he suffers from lockjaw, and vomits phlegmenous matter. When the Wind afflicts the nerves of the back, the patient bends bakwards. This is called *Váhiráyáma* or Opisthotonos. The patient's chest, waist, and the thighs seem to be broken. This disease is naturally incurable. If tetanus is caused by abortion, or copious hemorrhage, or wounds, it very generlly proves fatal.

Paralysis.

If the excited Wind afflicts only half the body, the nerves and muscles of that side become contracted or dried up, and the joints become loosened. The result is that side of the

body becomes inactive and almost dead. This disease is kown by the name of Paralysis. It is of two kinds. In some, either the right or the left side becomes afflicted ; it is then called Hemiplegia ; while in others, the upper or the lower part of the body becomes subject to this affliction. If the lower or inferior portion of the body be affected, it is called Paraplegia. In Paralysis, if the Bile be excited along with the wind, the symptoms are burning of the skin, internal heat, and Swoons. If the Phlegm be excited, the body becomes cool, the limbs become heavy, and consumption also manifest itself. If Paralysis be brought about by the Wind alone, without the action of Bile or Phlegm, it becomes incurable. Sometimes this disease, instead of affecting only half the body, affects the entire body.

Arddita or Facial Paralysis.

In consequence of always speaking aloud or chewing hard substances, or loud laughter, or yawning, or carrying heavy loads or lying in uneven attitudes or on uneven places, the Wind becomes excited and turns half the face with the neck towards either the right or the left side. The other symptoms that manifest themselves are shivering of the head, suspension of speech, and diversion and displacement of the eyes. This disease is called *Arddita* of facial Paralysis. There is pain in the neck, the chin and the teeth of that side of the face and the neck which is affected. If the Wind alone is excited, salivary secretions take place from the mouth. There is pain also and shivering in the head. The other symptoms are throbbing pain, lock-jaw, suspension of speech, inflammation of the lips, and piercing pain. If the Bile be excited, the face assumes a yellow colour. Fever, Thirst, Swoons, and burning also manifest themselves as supervening symptoms. If the Phlegm be excited, the cheeks, the head, and the muscles of the nape of the neck become inflamed, and almost paralysed. In that disease in which the patient becomes weakened, in which eyelids becomes winkless, speech becomes

difficult and indistinct, and shivering of the head appears, cure can hardly be expected. When the disease is of three years standing or more, it also proves incurable.

Dislocation of the Check bone, Wry neck, Paralysis of the Tongue. Cephalagia, and Sciatica.

By scratching the tongue forcibly or for a long time (while washing the month), or by chewing hard articles, or in consequence of wounds, the Wind at the root of the jaw becomes excited and loosens the joints of the jaws so that if the mouth be shut it can no longer be opened, and if open it can no longer be shut. This is called lock-jaw or dislocation of the cheek-bone. In consequence of sleep at day time, or disposing the neck in uneven attitudes, or gazing at anything with eyes expanded or turned upwards, the Wind, becoming excited and uniting with Phlegm, paralyses the muscles of nape of the neck. The result is that the neck can no longer be turned at will. It becomes as stiff as a wooden post. This disease is known by the name of Wry-neck. When the excited Wind possesses those nerves which are called into play when one speaks or utters any noise, the consequence is paralysis of the tongue. The patient becomes unable to eat, drink, and speak. This disease is called paralysis of the tongue. The excited Wind, by affecting the nerves and the muscles of the neck, produces Cephalagia. The patient becomes unable to move his head. The affected nerves become dry, dark, and painful. This disease is naturally incurable. In that nervous disease in which the hips are first affected, then the waist, then the back, then the thighs, then the knees, then the calves of the legs, and lastly the ankles and the feet, and in which all those parts become stiff, accompanied by piercing pain, is called Sciatica. If the Wind be alone excited, the parts repeatedly throb. If both the Wind and the Phlegm be excited, the symptoms are drowsiness, heaviness of the body, and disgust for food. The nerves of the arms, when afflicted by the Wind, make one unable

to stretch out or contract one's arms at will. This disease is called *Viswachi.* It sometimes affects only one arm and sometimes both the arms. The excited Wind, uniting with the vitiated blood, produces a kind of tumour in the knee-joint, that looks like the head of a jackal. It is called *Kroshtuka-sirsha* or synovitis of the knee-joint. If the Wind in the waist, becoming excited, contracts the nerves and the muscles of one of the calves, it produces lameness of one leg. If the nerves and the muscles of both the calves are affected, lameness of both legs is the result. If when one begins to walk, one's legs tremble before they become steady, the disease is called *Kalâya-khanja.* In this disease, the joints become loose, withiout retaining their compactness. If the Wind, becoming excited in consequence of walking on uneven land or of fatiguing toil, produces pain in the ankles, the disease is called *Pádakantaka* or sprain in the ankle. By consant walking, the Wind, the Bile, and the blood, become vitiated and produce the disease, called *Pádadâha* or burning of the feet. If the feet lose the sensation of touch, and become subject to constant horripilation, and the sensation known as pins and needles, the disease is called *Pádaharsha.* It is the first stage of Leprosy. This disease is produced by both the Wind and the Phlegm being excited together. The Wind in the shoulder, becoming excited, dries up the Phlegm which sustains the shoulder-joint. The result is *Angasosa* or drying up of the shoulder-joint. When the excited Wind contracts the nerves and the muscles of the shoulder, the disease is called *Avavahuka* or stiffness of the shoulder-joint. This brought on by both Wind and Phlegm. When the Wind, uniting with Phlegm, vitiates the nerves of speech, the result is complete dumbness, or a nasal twang or indistinct utterance. That disease in which, owing to the action of the Wind, piercing pain, generated at first in the stool-bearing intestines or the urinary bladder, gradually extends into rectum or the pennis (or the vaginal canal, in the case of females), is called *Tuni.* Similar pain, when it rises,

in the rectum or the pennis (or in vaginal canal, in the case of females) and gradually spreads into the *Pakkâsaya* or that part of the stomach where digestion goes on, it is called *Pratituni.* When the Wind being confined in that part of the stomach where digestion takes place, causes it to swell and make a rumbling noise accompanied by pain, the disease is called flatulence. When similar pain is generated in the *Amâsaya* and is unaccompanied by swelling of the region or the sides, the disease is called *Pratyâdhmâna.* If a swelling, unaccompanied by pain, fixed or moving, hard as stone and extending upwards, appears below the navel, it is called *Ashthilâ.* If the swelling appears in an oblique position, it is called *Pratishthilâ.* In both these varieties of the disease, stools and urine and the downward Wind become suppressed. The entire body, especially the head, shivers. Such shivering is called *Vepathu* or paralysis agitans. Cramps also in the feet, the calves, the thighs, and the joints of the hand are proudced by the excited Wind.

Curability or Otherwise.

All varieties of Nervous disease are difficult to cure. If treatment be not commenced as soon as the disease appears, it very generally becomes incurable. If paralysis and other severe forms of Nervous disease be accompanied by Erysipelas, burning of the skin, severe pains, suppression of stools and urine, swoon, disgust for food and Anorexia, or inflammations, insensibility to touch, prostration of the limbs, shivering and flatulence, and if the patient's strength and flesh be reduced, little hope can be entertained of cure.

Treatment.

The common treatment of all forms of Nervous disease is the use or applicaton of medicated *ghees* and oils. In Apoplectic and Hysterical convulsions, strong or keen errhines should be administered for restoring sense. The patient may be quickly restored to sense by administering an errhine made of the following drugs taken in equal measures and reduced to pulv, *viz.*, pepper, seeds of *Moringa pterygosperma*, *Embelia Ribes*, and leaves

of the small-leafed variety of *Ocimum Sanctum*. By internally administering the pulv of *Chebulic myrobalans*, the fruit of *Acorus Calamus*, *Vanda Roxburghii*, *Saindhava* salt and *Rumex Vesicarius*, mixed with pulv of ginger, relief may be obtained in apoplectic convulsions. In hysteric convulsions, the decoction of the Ten-Roots, with the pulv of *Piper longum*, cast into it, should be given to the patient to drink. In Hysteria and hysteric convulsions, the patient derives benefit from taking sour curds, with the pulv of pepper, before meals. In Paralysis, the infusion of *Phaseolus radiatus*, the roots of *Mucuna pruriens*, the roots of *Ricinus Communis*, and *Sida cordifolia*, mixed with *Asafœtida* and *Saindhava* salt, should be given to the patient to drink. Cooking an oil, according to rules, with the paste of the roots of *Piper longum*, the roots of *Plumbago Zeylanica*, the fruit of *Piper longum*, dry ginger, *Cymbidium tessaloides*, and *Saindhava* salt, and the infusion of *Phaseolus radiatus*, the patient should be rubbed therewith. Another oil proves equally, if not more, beneficial in Paralysis. It is cooked with the paste of *Phaseolus radiatus*, the roots of *Mucuna pruriens*, *Aconitum hetrophyllum*, the roots of *Ricinus Communis*, *Cymbidium tessaloides*, dill seeds, and *Saindhava* salt and the infusion, first, of *Phaseolus radiatus*, and then of *Sida cordifolia*. The measure of each of the infusions should be four times that of the oil to be cooked in them. The oil, thus prepared, should be rubbed over the patient. In Facial Paralysis, if there is dislocation of the jaw, it should be reduced by inserting the thumbs wrapped in a piece of cloth and pressing down the dislocated extremities of the jaw-bones. If the cheeks fall down, they should be set right by proper appliances. If the mouth becomes rigid, *Sweda* should be resorted to. Facial Paralysis may be relieved by the patient's eating bruised garlics with butter. Relief may be had in Facial Paralysis, in Hemiplegia, and rigidity of the arms, by drinking or snuffing the infusion of *Sida cordifolia*, *Phaseolus radiatus*, the roots of *Mucuna pruriens*, *Andropogon Schœnanthus*, and the roots of *Ricinus*

Communis. In Wry-neck, rub the part with the liquid portion of the egg of a hen, mixed with salt and *ghee*, and heated on a fire. By applying a plaster made of the roots of *Withania Somnifera*, or by rubbing mustard oil, relief may be obtained in Wry-neck. When the nerves of speech become deranged, the patient should hold in his mouth *ghee* and oil and other substances. In rigidity of the arms and stiffness of the shoulder-joint, the patient should snuff, after his evening meals, the decoction of the Ten-Roots, *Sida cordifolia*, and *Phaseolus radiatus*, mixed with oil or *ghee*, in *Váhususha*, or the disease in which the arms dry up and waste, the patient should take milk boiled with *Hedysarum gangeticum*. In Sciatica the patient should drink the decoction of *Vitex Nigundo* prepared on a slow fire. The pain in the pubic regions and the rectum in Sciatica may be relieved by the decoction of the roots of *Ricinus Communis*, the bark of *Ægle marmelos*, *Solanum Indicum* and *Solanum*, *Xanthocarpum*, taken with *Sanchal* salt. Castor oil taken with the decoction of the Triple-Fruit (or the three *myrobalans*) proves beneficial in Sciatica and rigidity of the thighs. Castor oil taken with the decoction of the Ten-Roots, *Sida cordifolia*, *Vanda Roxburghii*, *Tinospora cordifolia*, and dry ginger, gives relief in Sciatica, Rheumatism of the legs, and even lameness. In flatulence the pulv of *Piper longum*, 2 tolas, the pulv of the root of *Convolvulus Turpethum*, 8 tolás, and sugar 8 tolás, mixed together with honey, half a tolá, form a good medicine. Pains in the abdomen as also flatulence is relieved by applying a plaster made of *Cedrus deodara*, or *Aplotaxis auriculata*, dill seeds, *Asafœtida* and *Saindhava* salt, pounded together with *Kanji*. In that form of flatulence which is known by the name of *Pratyádhmína*, emetics, fasts, and drugs that promote digestion, as also enemas, always prove beneficial. In Cephalagia, the patient should be rubbed with a oil cooked with the decoction of the Ten-Roots and the expressed juice of *Citrus medica*. *Ashtilá* and *Pratyashthilá* should be treated after the manner of treating

abdominal tumours. In *Tuni* and *Pratituni*, enemas should be used with oily liquids. The patient should also drink the ashes of the green spikes of barley and *Asafœtida*, mixed with hot *ghee*, In *Khalwi* the feet should be rubbed with oil mixed with *Aplotaxis auriculata*, *Saindhaba* salt, and *Rumex vesicarius*, and heated on a slow fire. In sprain of the ankle, leeches should be applied and other methods restorted to for blood-letting. Hot needles also may be used for cauterising the part. Synovitis of the knee-joint and burning of the feet should be treated after the manner of treating Leprosy. In burning of the feet relief may be had by applying plasters of pounded *Cicer lens* boiled in water. By rubbing the feet with butter and then applying the heat of a slow fire, burning the feet may be relieved. In the disease called *Padaharsha*, which is regarded as the preliminary stage of Leprosy, the use of the oil called *Kuvjaprasárini* proves beneficial.

In all nervous diseases the chief treatment consists of rubbing the patient with oils of different kinds. The following oils should be used with discretion, *viz.*, *Swalpa-Vishnu-taila*, *Vrihat-Vishnu-taila*, *Náráyana-taila*. *Madhyamanáráyana-taila*, *Mahánáráyana-taila*, *Siddhárthaka-taila*, *Himaságara-taila*, *Vayuchcháyá-surendra-taila*, *Másha-valádi-taila*, *Saindhava-taila*, *Pushparájaprsárini-taila*, *Kuvjaprasárini-taila*, *Mahámashá-taila*, and similar other oils. For internal administration the following are regarded as beneficial, *viz.*, *Rásnádi-páchana*, *Máshavaládi-páchana*, *Kalyánavaleha*, *Swalpa-rasonapinda* *Trayodasangaguggulu*, *Dasamuládya-ghrita*, *Cchágaládya* and *Vrihat-cchágaládya-ghrita*, *Chaturmukha-rasa*, *Chintamani-chaturmukha*, *Vátagajánkusa*, *Vrihat-vátagajánkusa*, *Yogendra-rasa*. *Rasarája-rasa*, *Chintamani-rasa*, *Vrihatvátachintamani-rasa*, and other medicines of the kind.

Diet and Forbidden Practices.

In all kinds of Nervous disease, oil and nourishing food is beneficial. The diet prescribed in Swoons and Vertigo is prescribable in these ailments also. The head of the *Rohita* fish, and meat-juice, and other nourishing diet should

be given. As regards baths, the same directions that apply to Swoons and Vertigo apply to these. If, however, in Paralysis or any other disease of the Nervous system, the Phlegm happens to be excited, or if there is Fever, the patient should then bathe in lukewarm water at intervals, longer or shorter, as he may be able to bear. All kinds of cooling drinks and operations should also be abstained from. All those kinds of diet and practices which have been forbidden in Swoons and Vertigo should be avoided in these diseases also.

CHAPER XXX.

LEPROSY.

Causes.

By eating food that is exceedingly saline, or sour, or pungent, or alkaline, or oily or hot, or raw, that is uncooked or unboiled, or indigestible, or by eating the dried or rotten meat of aquatic animals, or of those that live in marshes, by eating meat in excessive measure, or such articles as *Dolichos biflorus*, *Phaseolus radiatus*, radishes, the variety of dolichos known as *simbi*, the expressed juice of sugarcane, curds, *kanji*, wines and other alcoholic stimulants, by eating food consisting of inharmonious ingredients, by taking food before the food last taken has been digested, and by indulgence in wrath, sleep at day-time, and night-keeping, as also by travelling long distances at a stretch on elephants, horses, camels, and other animals, the blood becomes heated and vitiated. The vitiated blood, uniting with the excited Wind, produces the disease called Leprosy (*Váta-rakta*). Beginning at either the soles of the feet or the palms of the hand, it travels upwards slowly like the poison of the rat and pervades at last the entire body. The incubatory symptoms are either copious perspiration or the total suppression of perspiration,

the appearance of black spots here and there on the skin, and loss of the sense of touch. If a sore happens in any part of the body, it becomes very painful and shows no sign of healing quickly. The joints become lax, a langour overtakes the whole physicial organism, and pimples also appear here and there. A piercing pain, as if pricked with a hundred needles, is felt in the knees, the calves, the thighs, the waist, the shoulders, the hands, the feet, and joints. Spasms also are felt ; and sometimes the pains appear to be cutting. The patient feels a heaviness in all the limbs. The sense of touch becomes dull. sometimes an itching or tickling sensation is felt in every part of the body. The patient, feels as if hundreds of ants are travelling in all directions under the skin.

Symptoms of the Disease When it is Developed.

If the Wind predominiates, symptoms that manifest themselves are deep-seated pains in the adbomen, spasms in all parts of the body, breaking pains in the limbs, swellings which are dry (without being dropsical), and the appearance of a dark or darkish hue on the swollen parts. All the symptoms of the disease sometimes manifest themselves vigorously and sometimes in a weakened form. The nerves, the fingers, and the limbs become contracted. Severe pains all over the body are felt. The patient dislikes everything that is cooling to the touch. Indeed, such things injure him greatly. The whole body seems to be stupefied or paralysed, litheness and activity of the limbs disappearing. There are occasional tremours. The sense of touch becomes dull or is lost more or less completely. If the vitiated blood predominates, the swellings take a coppery hue. A constant itching is felt in the swollen parts, and fœtid secretions flow from them. The patient feels a burning sensation and piercing pains as if he is being pricked with a thousand needles. Neither oily unguents, nor drying operations, bring any relief. If the Bile be predominant, the symptoms that appear are burning of the skin, stupefaction of the body, copious pers-

piration, Swoons, a sense of inebriation, and thirst. The swollen parts become so sensitive that they cannot be touched without producing great pain. Besides the swollen parts become hot to the touch, burn, asume a red colour, and suppurate. If Phlegm predominates, the symptoms are stupefaction and heaviness of the body, partial loss of the sense of touch, brightness of complexion, sensibility to cold, itching, and mild pain. If two of the Faults or three predominate, the symptoms of each present themselves in a combined form.

Curability or Otherwise of the Disease.

That Leprosy which is born of the excitement of any one Fault, or which is not of long standing, is curable. If it be one year old, it is capable of suppression. Leprosy born of two of the Faults is also suppressible. That Leprosy is incurable which is born of the Three Faults and which is accompanied by loss of sleep, disgust for food, Asthma or heavy breathing, ulceration, headache, stupefaction of the body, a sense of inebriation, pains, mild or severe, Thirst, Fever, Swoons, Tremours, Hiccup, Lameness, Erysipelas, suppuration of the swoollen parts, a sensation of being pricked with a thousand needles, Vertigo, langour, bending of the fingers, bursting of the swollen parts, burning of the skin, excruciating pain in the vital parts of the body, and tremours. A few only of these symptoms is enough to make the disease incapable of cure. Besides, if Leprosy be accompanied by only stupefaction or unconsciousness, it becomes incurable. That Leprosy also which beginning from the soles of the feet spreads upwards to the knees and in which the skin is seen to burst is not amenable to treatment.

Treatment.

Treatment should be begin as soon as the incubatory symptoms become manifest, for it very generally become incurable if all the symptoms are allowed to develop themselves. Leeches should be applied to those parts of the body which lose the sense of touch ; or the knife should be used to open them for letting out the vitiated blood. Oily purgatives, or oily

enemas prove beneficial. For purging the patient, three on four *Chebulic myrobalans*, agreeably to the strength or bearing capacity of the patient, should be administered, pounding them with old treacle. Another purgative that may be advantageously prescribed, consists of the marrow or pulv of the fruit of *Cassia fistula.* mixed with the decoction of *Tinsopora cordifolia* and the bark of *Justicia Adhatoda*, and castor oil. If there is pain in any part of the body, plasters should be applied of soot, *Acorus Calamus*, *Aplotaxis auriculata*, dill seeds, turmeric, and *Beberis Asiatica*, pounded together with water. Another plaster that proves beneficial consists of these ; *Vanda Roxburghii*, *Tinaspora cordifolia*, liquorice, and *Sida cordifolia*, pounded together with milk. The decoction, or paste or pulv of *Tinospora cordifolia* is very beneficial in these, the *Páchanas* known as *Amritádi*, *Vásádi*, *Navakárshika*, and *Patoládi*, the pulv known as *Nimvádi*, *Kaisora-guggulu*, *Rasábhra-guggulu*, *Vátaraktántaka-rasa*, *Guruchyádi-lauha*, *Mahátáleswara-rasa*, *Guruchi-ghrita*, *Amritádya-ghrita*, *Vrihat-Guruchyádi-taila*, *Mahárudraguruchi-taila*, *Rudra-taila*, and *Mahápinda-taila.* are efficacious remedies in this disease. Some other medicines. such as *Panchatikta-ghrita* and the rest, which have been spoken of as beneficial in tubercular Leprosy and skin diseases included under *Kushtha*, may be applied with discretion in this disease.

Diet and Fordidden Practices.

During day time old rice, the soup of *Phaseolus Mungo* or of the chick pea, curries of vegetables which have a bitter taste, and such vegetables as *Trichosanthes dioica*, the smaller variety of *Ficus glomerata*, plantains of the variety called *Thotey*, the bulbous root of *Colocasia Indica*, *Momordica charantia* of the smaller variety, the same of larger variety, the ripe fruit of *Cucurbita Pepo*, &c., *Enhydra Heloncha*, new-born leaves of *Melia Azadirachta*, *Boerhavia diffusa* of the white variety, and leaves of *Trichosanthes dioica*, should be given. The evening meals should consist of *Puris* and

curries made of the vegetables already mentioned. Confectionery that is sweet should be avoided. Of milk the patient should take only a little. For tiffin chick pea soaked in water should be taken. This is very beneficial in Leprosy.In making curries, *ghee* (and not oil) should be used. The patient may also take as much raw *ghee* as he can bear. New rice, all kinds of food that are difficult of digestion, food that causes acidity, fish, meat, wines and alcoholic drinks, the variety of dolichos known as *simbi*, pease, treacle, curds, copious measures of milk, sesame, *Phaseolus radaitus*, radishes, pot-herbs other than those mentioned above, sour articles, sweet gourds, potatoes, onions, garlics, chillies, and large measures of sweets, should be avoided. The patient should, besides, never suppress the urgings of stools and urine. He should avoid exposure to the heat of the sun or of fire, as also physical exercises, sexual indulgence, giving way to anger, and sleep at day time, These are especiallay baneful in Leprosy.

CHAPTER XXXI.

PARALIPSIA.

[URUSTAMBHA.]

Causes.

By eating in large measures food that is cold, hot or liquid or hard, or heavy, or light, or oily, or dry, by filling the stomach with food before the food last taken has been disgested, toil, exercising the body too mouch, sleep at day time, night-keeping, and similar causes excite the Wind, which, in its turn, vitiates the blood and the Bile. When the vitiated blood and Bile find their way into the thigh, they produce the disease called Paralipsia. The thigh becomes stupefied, cold, without sensation, heavy, and painful ; the patient loses the power

of moving or raising it. The mind becomes full of anxiety. Pains are felt in other parts of the body. The patient experiences a sensation of his body being wrapped round with a wet cloth or blanket. The other symptoms are drowsiness, vomiting, nausea, fever, stupefaction of the particular leg affected, loss of the sense of touch, and great difficulty and pain in moving the limb. Paralipsia (*Urustambha*) is otherwise called *Adhya-váta* (probably, Rheumatism of the rich). The symptoms that precede this disease are excessive sleep, great mental distress, stupefaction of the body, fever, horripilation, disgust for food, vomiting, and weakness of both the calves and the thighs.

Fatal Symptoms.

If burning of the skin, pains like to what one would feel if pierced with a thousand needles, and teremours supervene, death is soon to result. If treatment is not begun as soon as the disease apaears, it becomes difficult of cure.

Treatment.

Such measures as alleviate the Phlegm, without exciting the Wind, constitute the best treatment of Paralipsia. At first such opertions as dry the system may be resorted to for checking the Phlegm, the Wind being attented to afterwards. At the outset, therefore, *sweda* should be had recourse to, and fasts, and other means for drying the system. If in consequence or the adoption of drying means the Wind becomes more excited than before and produces loss of sleep and other symptoms of a similar kind, oily *sweda* may be used. Plaster should be applied to the afflicted thigh, consisting of any of these groups of drugs pounded into a paste with cow's urine : 1. the fruit of *Galedupa Indica*, (syn. *Pongamia Glabra*), and mustard seeds ; 2. the roots of *Withania Somnifera*, *Asclepias gigantea*, *Melia Azadirachta* or *Cedrus deodara* ; 3. *Baliospermum montanum*, *Salvinia auculluta*, *Vanda Roxburghii*, mustard seed ; and 4. *Sesbania aculeata*, *Vanda Roxburghii*, bark of *Moringa Pterygosperma*, *Acorus Calamus*, *Holarrhena antidysenterica*. and *Melia Azadirachtâ*. Other

plasters are also prescribed : 1. mustard powder and earth obtained from an anthill, mixed with honey or with the expressed juice of the leaves of *Datura fastuosa* heated on a fire : and 2. the roots *Datura fastuosa* (of the black variety), the fruit of the opium plant, garlics, pepper, *Nigella Sativa*, the leaves of *Sesbania aculeata*, the bark of *Moringa pterygosperma*, and mustard, pounded into a paste with cow's urine and heated on a fire. The three *myrobalans*, *Piper longum*, the tuber of *Cyperus rotundus*, *Piper Chaba*, and *Picorahiza Kurroa*, each reduced to powder, and of the measure of half a tolá, or the three *myrobalans* and *Picorrahiza Kurroa*, reduced to powder and of the same measure, mixed with honey, form a good medicine for internal administration. The decoction of the roots and fruit of *Piper longum*, and the fruit of *Semecarpus Anacardium*, with honey, relieves this disease. The *Páchanas* called *Bhallátakádi* and *Pippalyádi Gunjábhara-rasa*, *Asthtakatwara-taila*, *Kushthádya-taila*, and *Mahásaindhavádya-taila* may be prescribed with advantage.

Diet and forbidden Practices.

At daytime old rice, *Dolichos biflorus*, *Phaseolus Mungo*, chick pea, *Cicerlens*, *Trichosanthes dioica*, *Ficus glomerata* of the smaller variety, the terberous root of *Colocasia Indica*, *Momordica charantia* of both the smaller and the larger varieties, the cods of *Moringo pterygosperma*, unripe jack fruit, brinjals, garlics, ginger, and oher vegetables of a similar kind, the juice of the meat of goats pigeons, and hens, as much *ghee* as the patient can bear, and a little whey, should be taken. The evening meals should consist of *puris* or *chappatis* of wheat flour, or of the kind of flour called *suji*. Curries made of the same vegetables, *Ghee*, such confectionery as contains only a little sugar, and *Halua* or *mohanbhog* (*suji* fried in *Ghee* and boiled with milk and a little sugar) should be given. For tiffin the patient may take *Uvæ passæ*, Arabian date, and other fruits which alleviate Phlegm without exciting Wind. Boiled-water, made cool, should be drunk. The patient

should abstain from baths. If he cannot do without them, he should indulge in them as little as possible. If the Wind predominates, the patient should bathe in rivers or current water, and swim against the stream. All food that is heavy and difficult of digestion, all articles that excite the Phlegm, fish, raw sugar, curds, the potherb called *Basella rubra*, *Phaseolus radiatus*, and cakes, should be avoided. The patient should eat sparingly. He should never suppress the urgings of stools and urine. He should also abstain from sleep at day-time, nightkeeping and exposure to cold.

CHAPTER XXXII.

ACUTE RHEUMATISM.

[AMVA'TA.]

Causes.

By eating milk and fiish or such other food as consists of inharmonious or hostile ingredients, by eating food that is very oily, by excessive indulgence in sexual pleasure, by physicial exercises, by swimming in water, by such practices as bring about loss of appetite, by total abstention from locomotion of every kind, and similar acts, raw food-juice * accumulates, through action of the Wind, in the *Amásaya* and joints of the body, which are the seats of Phlegm. Vitiated also by the Wind, this accumulated food-juice produces the disease called acute Rheumatism or *Amaváta*. A general langour or debility of the body, disgust for food, thirst, unwillingness to stir or act, heaviness of the limbs, fever, indigestion, and swellings are the general symptoms of this disease.

* When food goes into the stomach, it at first produces a watery substance ealled *Rasa* or *Anna-rasa*. It is this *Rasa* that is subsequently developed into blood, flesh, and the other ingredients of the body. That which is not converted into *Rasa* becomes *Kitta* or stools and urine.

Supervening Symptoms of Acute Rheumatism.

When acute Rheumatism manifests itself in a severe form, it becomes very painful. Swellings appear, accompanied with severe pains. in the hands, the feet, the head, the ankles, the waist, the knees, the thighs, and, generally, in all the joints. Those places in which the vitiated food-juice accumulates, become subject to pains resembling what is felt at the bite of scorpion or centipede. Loss of appetite, watery secretions from the mouth and the nose, loss of energy, tastelessness of the mouth, burning of the skin, copious urine, deep-seated pain in the abdomen, hardness of the abdomen, sleep at day-time, loss of sleep at night, thirst, vomiting, Vertigo, Swoons, pain in the chest, constipation of the bowels, dulness of the body, rumbling noise in the stomach, epistasis &c., also manifest themselves.

Symptoms According to the Fault that is Excited.

In acute Rheumatism born of excited Wind, deep-seated and piercing pains ; in the Bile-born Variety, burning of the skin, and a redness of complexion, and in the Phlegm-born variety, a sensation of being the body wrapped round with a wet cloth or blanket, heaviness of the limbs, and constant itching manifest themselves in addition to those symptoms already mentioned. If the disease be due to the excitement of two of the Faults or all the three, the symptoms of each Fault appear in a combined form. Acute Rheumatism, when born of only one fault, is curable ; when it is born of two Faults, it is only suppressible ; but when it is born of all the Three Faults and especially, when it is characterised by swellings on every part of the body, it does not prove amenable to treatment.

Treatment.

Treatment should be commenced at the outest ; otherwise it becomes difficult of cure. Fasts, the application of *sweda*, and purgatives constitute the chief treatment of the disease. *Sweda* by heating a small bag of sand, should be applied to the part or parts where there is pain. Another *Sweda* that may be

applied with advantage may thus be given ; take the following articles, or as many of them as may be obtained, *viz.*, cotton seeds, the seeds of *Golichos biflorus*, sesame, barley, the roots of *Eranda* of the country variety, linseed *Bœrhavia diffiusa.* and the seeds of *Moringa pterygos perma* ; pound them and drench the produced product in *kánji* ; divide it into two portions and tie each portion in a piece of cloth ; take an earthen pot with a quantity of *kanji* in it ; cover the pot with an earthen vessel (*sará*) with a number of small holes in it ; use wheat-flour or some other substance for strongly fastening the *sara* to the pot containing the *kánji* ; place the pot of *kanji*, thus covered, upon a fire. When the *kánji* begins to boil, heat the two bags of the paste alternately by placing them upon the perforated *sará*. With the bags thus heated *sweda* should be given to the patient. This kind of *sweda* is called *Swankarasweda.* Plasters made of *Ruellia longifolia*, the roots of *Costus speciosus*, the bark of *Moringa pterygosperma*, and earth obtained from anthills, pounded together with cow's urine, relieve this disease. Some other plasters are prescribable. They are 1. dill seeds, *Acorus calamus*, dry ginger, *Tribulus lanuginosus*, the bark of *Cratœva reliogiosa*, *Sida cordifolia.* (of the yellow variety), *Bœrhavia diffusa*, *Circuma Zerumbet*, *Pœderia fœtida*, *Sesbania aculeata*, and *Asafœtida*, (these should be pounded together with *kánji* and heated before application) ; 2. *Nigella sativa*, *Piper longum*, the pulp of the seeds of *Guiladina Bonducella* and dry ginger ; (these should be taken in equal measures and pounded together with the juice of ginger and heated before application) ; and 3. the exudation of *Euphorbia antiquorum*, mixed with salt. For purging the patient, the decoction of the Ten-Roots, or of dry ginger, mixed with half a chuttack of dry ginger, mixed wtih half a chuttack of castor oil, or more or less of it according as the case may require, or castor oil only, of the proper measure and mixed with warm milk, should be administered. Other purgatives are prescribed with advantage ; they are 1. the pulv of the roots

of *Convolvulus Turpethum*, of the weight of 2 mashas, *Saindhava* salt, 12 mashas. pulv ginger, 2 mashas, (these are to be mixed together and 4 or 6 annas of the mixture should be given with *kánji*) ; and 2. the pulv of *Convolvulus Turpethum*, mixed wih the decoction of the same plant, agreeably to the process called *bhávaná* ; (this should be administered in the same measure, with *kanji*), The roots of *Plumbago Zeylanica*, *Picrorrhiza kurroa*, *Cissampelos hernandifolia*, the seeds of *Holarrhena antidysenterica*, *Aconitum heterophylum*, and *Tinospora cordifolia*, reduced to pulv, or *Cedrus deodara*, *Acorus calamus*, the bulbous root of *Cyperus rotundus*, *Aconitum heterophyllum*, and *Chebulic myrobalans*, reduced to pulv, may be administered with beneficial results. The measure should be 4 to 6 annas in weight, and the vehicle, warm water. Besides these, some of the well-known medicines for this disease are *Rásnâ-panchaka*, *Rásná-saptaka*, *Rásnádi-kasháya*, and *Mahárásnádi-kwátha*, *Hingwádya-churna*, *Alamvushádya-churna*, *Vaiswánara churna*, *Ajamodadi-vatika*, *Yográja-guggulu*, *Singhanáda-guggulu*, *Rasonapinda*, *Mahárasonapinda*, *Amvatári-vatiká*, *Vata-gajendrasingha*, *Prasárini-taila*, *Vrihat-saindhnvaadya-taila*, *Vijayabhairava-taila* as also *Kuvjaprasárini-taila*, and *Mahámásha-taila*. Other oils enumerated in the chapter on diseases of the nervous system, prove very beneficial when administered with discretion. If it be necessary to purge the patient, then the first four of these medecines should be administered, mixed with castor oil. Our own VA'TA'RIMARDDANA promptly alleviates the pain of acute Rheumatism. Indeed, this medicine has been seen to relieve the pains of Sciatica, Hemiplegia, and many other diseases of the nrevous system.

Diet and Forbidden Practices.

The directions about diet and forbidden practices laid down in the chapter on Paralipsia should be observed in this disease also. The patient should never bathe in warm water. The seat of the pain should always be wrapped round with cotton or flannel. If there is Fever,

rice should be given up. Instead, the patient should take dry food such as *chapatis* of wheat flour, or *sago*, or food that is light.

CHAPTER XXXIII.

ABDOMINAL PAINS

[SULA]

Name and Varieties.

That disease in which one feels excruciating pains in the abdomen as if one is pierced with a sharp instrument, is *sula*. It is of 8 varieties : 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. born of Wind and Bile, 5. born of Wind and Phlegm 6. born of Bile and Phlegm, 7. born of all Three Faults, and 8. born of undigested food. Besides these eight, there are two other varieties, *viz.*, *Parināma-sula* and *Annadrava-sula*. All the varieties of the disease are extreme painful and difficult of cure.

Causes.

Physicial exercises, riding on horses and other animals or in carriages drawn by horses and other animals, excessive indulgence in sexual pleasure, night-keeping, drinking water that is very cold, eating such pulses as *Pisum Sativum*, *Phaseolus Mungo*, *Cajamus Indicus*, the kind of rice called *Koda*, dry articles, food that is bitter, rice obtained from paddy whose sprouts have come out, food consisting of inharmonious ingredients, eating before the food last taken has been digested, suppressing the urgings of stools, urine and wind, suppressing the emission of the vital fluid, grief, fasts, loud laughter, loud talk for a lengthened time, these and similar other causes excite the Wind and generate the Wind-born variety of the disease. The symptoms that manifest themselves are pains in the chest, the sides, the back, waist, and the rectum. The patient

feels as if these parts are pierced with a thousand needles or as if they are breaking. Suppression of stools and the wind takes place. The diseases gains in intensity after digestion has taken place of the food eaten. Its intensity increases also in the winter and the rainy seasons.

Bile-born *Sula.*

Eating food that largely consists of alkaline matter, or food that is of keen virtues, or that is very hot, or food that becomes acid in course of digestion, the variety of *Dolichos* called *Simbi*, sesame paste, the soup of *Dolichos biflorus*, articles that are pungent or sour, drinkining wines or oils, wrath, exposure to heat of the sun or of fire, tiresome labour, excessive indulgence in sexual pleasure ; these and other causes excite the Bile and produce the Bile-born Variety of this disease. The usual symptoms are pains in the region of the navel, thirst, stupefaction, burning of the skin, sweat, swoons, Vertigo, and a sensation, of the nearness of fire. It gains in intensity during the midday, at midnight, while digestion goes on, and in the season of autumn.

Phelgm-born *Sula.*

Eating the flesh of aquatic animals or of animals that live in watery or marshy regions, inspissated milk, curds, the juice of sugarcanes, cakes of wheat flour or pounded rice, rice and pulses boiled together with *Ghee* and spices, food largely consisting of sesame seeds, and other articles that are provocative of Phlegm, excite the Phlegm and produce this variety of the disease. The usual symptoms are pains in the *A'masaya*, nausea or a tendency to vomit, Cough, stupefaction of the body, watery secretions from the mouth and the nose, and a sense of the bowels being paralysed. The disease gains in intensity in the morning, as also in the winter and the spring seasons.

Sula Born of All the Three Faults.

When through the respective causes that excite them, all the Three Faults become provoked, they generate that variety of the disease in which the symptoms spoken of above manifest themselves in a combined form. This kind of *sula* is incurable and speedily proves fatal.

Sula born of Undigested Food.

In that kind of *sula* which is born of undigested food or food-juice, the symptoms are a rumbling noise in the stomach or bowels, vomiting or a tendency to vomit, heaviness of the limbs, a sensation of the body being wrapped round with a wet cloth or blanket, suppression of stools and urine, and phlegmonous secretions, as also some or all the indications of the Phlegm-born Variety.

Symptoms of *Sula* born of two Faults.

Amongst the difficult varieties of the disease, that which is born of Wind and Phlegm, has its seat in the rectum, or the chest, or the back ; while that born of Bile and Phlegm has its seat in the abdomen, the chest and the region of the navel. The *sula* that is due to Wind and Bile, manifests itself in those places which are the seats of the Wind-born and Bile-born Varieties. *Sula* born of Wind and Bile is accompanied, besides, by fever and a burning sensation of the skin.

Curability or Otherwise.

Of the several varieties of *Sula* that which is born of one of the Faults is curable ; that born of two Faults is curable with difficulty ; that born of the three Faults, especially *Sula* with such supervening symptoms as excessive pains, inordinate thirst, swoons, suppression of urine, heaviness of the body, fever, vertigo, disgust for food, weakness and emaciation, are incurable.

Parináma Sula.

That *Sula* which manifests itself during digestion is named *Parináma.* If one exposes oneself in a large measure to such causes as provoke the Wind, becoming excited, vitiates both the Bile and the Phlegm and leads to the developement of this variety of *Sula.* If the Wind predominates in this disease, the additional symptoms that manifest themselves are flatulence, a rumbling noise in the bowels, suppression of stools and urine, mental distress, and tremours. By taking oily and warm food and drink, this *Sula* becomes alleviated. If the Bile predominates, thirst, burning of the skin, mental dis-

tress, sweat, appear. Relief is obtained from cooling operations. This *Sula* is generated by food that is pungent, or sour, or saline. If there is predominance of the Phlegm, the symptoms that manifest themselves are vomiting or a tendency to vomit, swoons and pains that do not last long. This *Sula* arises from eating food that is pungent or bitter. When among its symptoms appear in a combind state the indications of two Faults or three, *Parinâma Sula* is regarded as born of two or three Faults. If in *Parinâma Sula* born of Three Faults, the patient's strength, flesh and digestive fire be reduced or weakened, it then bocomes incurable.

Symptoms of *Annadrava Sula.*

That *Sula* which manifest itself in an indefinite form after digestion is going on, or while the food in the stomach is in a raw state, is called *Annadrava Sula.* This *Sula* is never allayed by proper regimen. It is only when the food in the stomach is thrown out that some relief is felt.

Treatment of Wind-born *Sula.*

As soon as this disease manifests itself, treatment should be commenced. If it be of long standing, cure cannot be expected. In Wind-born *Sula* the application of *sweda* on the stomach or abdomen brings relief. Take a quantity of earth ; dissolve it in water ; heat it on a fire till, by the evaporation of the water, the mixture becomes thick or nearly solid. With the boiled earth placed in a bag of cloth, *sweda* should be applied to the seat of the pain. Or take the following articles, or as many of them as may be procured, *viz.*, cotton seeds, of *Dolichos biflorus*, sesame seeds, barley, the roots of *Ricinus communis*, linseed, *Bœrhavia diffusa*, and the seeds of *Crotalaria juncea* (Indian hemp) ; reduce them into a paste by pounding them with *kânji* ; the paste placed in a bag of cloth and heated on fire should be used for applying *sweda.* This *sweda* promptly relieves *Sula* when it manifests itself in the stomach or abdomen, the head, the elbows, the hips, the knees, the feet, the fingers, the calves, the shoulders, and the waist. Take the roots of

Ægle Marmelos, Ricinus Communis, and sesame seeds; pound them together with *kánji* and heating the paste on a fire make a ball of it. This ball, if rolled on the stomach or abdomen, relieves *Sula*. Wind-born *Sula* may also be relieved by a plaster applied on the stomach, made of *Cedrut deodara, Acorus calamus* (of the white variety), *Aplotaxis auriculata*, dill seeds, *Asafœtida*, and *Saindhava* salt, pounded with *kánji* and heated on a fire. Another plaster that may be applied with beneficial results consists of the roots of *Ægle Marmelos*, of *Ricinus communis*, of *Plumbago Zeylanica*, dry ginger, *Asafœtida*, and *Saindhava* salt. These should be pounded together and applied without being heated on a fire. The following drink may be given with advantage, *viz.*, the decoction of *Sida cordifolia, Bœrhavia diffusa*, the roots of *Ricinus communis, Solanum Indicum, Solanum Xánthocarpum*, and *Tribulus lanuginosus*, with a slight measure of *Asafœtida* and *Saindhava* salt thrown into it. The decoction of dry ginger and the roots of *Ricinus communis*, with a slight measure of *Asafœtida* and *Sanchál* salt relieves *Sula* very promptly. Take the following articles, in equal measures, *viz.*, *Asafœtida, Rumex vesicarius, Piper longum, Sanchal* salt, *Ptychotis Ajowan*, the ashes of barley spikes, *Chebulic myrobalans*, and *Sáindhava* salt; reduce them to powder. Four annas weight of the poweer, with fermented palm juice, may be given to the patient to drink. It relieves Wind-born *Sula* speedily; or take the following, *viz.*, *Asafœtida, Rumex vesicarius*, dry ginger, *Piper longum*, pepper, *Ptychotis Ajowan, Saindhava* salt, *Sanchál* salt, and *Vit* salt. Pound them together with the juice of *Citrus medica*, and give two or four annas of the paste to the patient. It relieves Wind-born *Sula* very promptly.

Treatment of Bile-born *Sula*.

In Bile-born *Sula* the patient should be made to vomit by administering to him the paste of the leaves of *Trichosanthes dioica* or of *Melia Azadirachta* disssolved in milk, or water, or the juice of the sugarcane. If the bowels be

constipated, the decoction of liquorice with a proper measure of castor oil should be given for purging the patient, or, the decoction of three *Myrobalans* and the pith of *Cassia fistula*, should be administered with a little measure of *Ghee* and sugar. This relieves *Sula*, burning sensation of the skin, and Hæmoptysis. By drinking in the morning the juice of *Asparagus recemosus* with honey, or the juice of the fruit of *Phyllanthas Emblica*, with sugar, or licking the pulv of the same fruit, mixed with honey, Bile-born *Sula* is relieved. The burning sensation of Bile-born *Sula* is relieved by drinking the decoction, cooled, of *Asparagus racemosus*, liquorice, *Sida cordifolia*, the roots of *Poa cynosuroides*, and *Tribulus lanuginosus*. Bile-born *Sula* of even the most intense kind, is effectually relieved by drinking the decoction of *Solanum Indicum*, *Solanum Xanthocarpum*, *Tribulus lanuginosus*, the roots of *Ricinus communis*, *Poa cynosuroides*, *Saccharum spontameum*, and the variety of *Saccharum officinarum* called *Ikshuváliká*.

Treatment of Phlegm-born *Sula*

In Phlegm-born *Sula*, the administration of emetics, and the observance of fast, form the chief treatment at the outset. If there is vitiation of *Ama* or food-juice, the following drugs, *viz.*, the tubers of *Cyperus rotundus*, *Acorus Calamus*. *Picrorrhiza kurroa*, *Chebulic myrobalans*, and the roots of *Sanseviena Zeylanica*, taken in equal measures, pounded together, and of the weight of four annas, should be given, dissolved in cow's urine, as a drink ; or take the fruit of *Piper longum*, the roots of the same, *Piper Chaba* the roots of *Plumbago Zeylanica*, dry ginger, *Saindhava* Salt *Sanchál* salt, *Vit* salt, and *Asafœtida* in equal measures, and reduce them to pulv. Two or four annas of the pulv, dissolved in warm water, or the pulv of the fruit of *Acorus Calamus*, the tubers of *Cyperus rotundus*, the roots of *Plumbago Zeylanica*, *Chebulic myrobalans* and *Picrorrhiza kurroa*, of the weight of four annas, dissolved in cow's urine, may be given with advantage.

Treatment of *Sula* Born of Raw Food-juice.

The treatment of *Sula*, born of raw food-juice, is the same as that of the Phlegm-born Variety. Besides the medicines prescribed in that variety, take the foollowing in equal measures, *viz.*, *Ptychotis Ajowan*, *Saindhava* salt, *Chebulic myrobalans* and dry ginger ; reduce them to pulv. Four annas of this pulv, dissolved in cold water, should be given to the patient to drink. Those medicines which have been spoken of in the chapters on indigestion and loss of appetite, and which aid the digestion of the food-juice and increase the strength of the digestive fire, are also prescribable in this Variety of *Sula*.

Treatment of *Sula* born of the Three Faults.

In *Sula* born of the Three Faults, the following medicines proves beneficial : 2 tolas of the juice of *Convolvuls panicaluatus*, 2 tolás of the juice of ripe pomegranates ; mix therewith 2 annas of honey and the same measure of the pulv of dry ginger, the fruit of *Piper longum*, pepper, and *Saindhâva* salt. The patient should drink it. Another efficacious medicines is 1 masha of the ashes of conch-shell ; 2 mashas of the pulv of *Saindhâva* salt, dry ginger, the fruit of *Piper longum*, and pepper, and 2 or 3 rátis of *Asafœtida* ; mixing them together, the compound should be dissolved in warm water and given to the patient to drink.

Treatment of *Parinama Sula*

In *Parinâma Sula* the decoction of the roots of *Ricinus communis*, of *Ægle marmelos*, *Colanum Indicum*, *Solanum Xanthcarpum*, the roots of *Citrus medica*, *Colcus Amboinicus*, and the roots of *Tribulus lanuginosus*, mixed with the ashes of barley spikes, *Asafœtida*, *Saindhava* salt, and castor oil, should be given to the patient to drink. This medicine alleviates the pains in other parts of the body also. All kinds of *Parinâma sula* are relieved by the patient taking the pulv, in equal measures, of *Chebulic myrobalans* dry ginger, and the impurity of iron, mixed with *ghee* and honey. *Sambukádi-gurika* and *Nárikela-khára* form the best remedies of this disease.

Our Own SULANIRVANA-CHURNA.

In *Annadrava-sula* the treatment should be like that of *Amla-pitta* *. Our own SULANIRVA'NA CHURNA alleviates all varieties of *sula* promptly.

Scriptural Medicines.

Sámudrádya-churna Tárámandura-gura, Satávarimandura, Vrihat Satávarimandura, Dhátrilauha (of both kinds), *Amalaki-khanda, Nárikela-khanda, Vrihat Nárikela-khanda, Narikelámrita, Haritaki-khanda, Sreevidyádharábhra, Sulagajakesari, Sulavajrini-vati, Pippali-ghrita,* and *Sulagajendra-taila,* are some of the scriptural medicines which should be prescribed with discretion in all varieties of *sula.* The oil called *Sreevilwa-taila,* mentioned in the chapter on the diseases of the *Grahani,* is an efficacious remedy in all varieties of *sula.*

Diet and Forbidden Practices.

As long as the disease exist in vigour, rice should be avoided. Instead, milk and barley, or milk and sago, should be taken at day time, and milk and fried paddy at night. If vomiting, Fever, intense burning and excessive thirst supervence in Bile-born *sula,* the *peya,* † mixed with honey, or barley, should be given to the patient to drink. Our own SANJIBAN-KHA'DYA even if taken during the period of the disease in its intensity, does great good. When the intensity of the disease has abated, old rice, well boiled, may be taken during the day, with the soup of *Magura, Koi, Singhi,* and *Maurolá* and other varieties of small fish, and curries of such vegetables as *Colocasia Indica, Arum cumpanulatum, Trichosanthes dioica,* brinjals, *Ficus glomerata* (of the smaller variety), ripe fruit of *Cucurbita pepo* (of the

* By *Amla-pitta,*—literaly sour Bile is meant Dyspepsia Vomiting or purging, including hœmatemesis of cancer, pyrosis, and acidity.

† *Yavagu* is gruel of rice, or barley. &c, The grains are reduced to powder and then boiled in water. It is made of three strengths, VIZ., nine, eleven, or nineteen parts of water, called respectively, *Vilepi, Peyá,* and *Manda.*

country variety), the cods of *Moringa pterygosperma*, *Momordica chrantia* (of the larger variety) plantain flowers, &c. Among fruits, those of *Phyllanthus Emblica*, *Ægle Marmelos*, grapes, ripe 'Pepiya', unripe and ripe cocoanuts, as also the bulbous roots of *Scirpus Kysoor*, may be taken. Warm milk, bitter articles, the water of fresh or unripe cocoa nuts, and *Asafœtida* may be taken. The curries should all be prepared with *Saindhava* salt. The patient should take as little of curries as he can. Indeed, if he can take only rice, without any curries, he is sure to derive much benefit. The evening meals should consist of the *manda* of barley, milk and barley, milk and sago, milk and fried paddy, or SANJIBAN-KHAYA'DYA. For tiffin the confectionery prepared with *Cucurbita pepo* of the country variety, sweets made with cocoanuts and the fruit of *Phyllanthus Emblica*, are prescribable. In this disease, the patient should never drink immediately after meals ; he should wait at least two hours. He may bathe in cold or warm water as he can bear. All kinds of rich food, eating in excessive measure, all kinds of pulses, pot-herbs, large fiishes, curds, dry, astringent, and cold articles, articles that are sour, chillies, strong wines, exposure to the heat of the sun or of fire, toil, sexual pleasure, indulgence in grief and wrath, suppressing the urgings of stools and urine, and night-keeping should be avoided. These are especially beneficial in *Sula*.

CHAPTER XXXIV.

INTESTINAL AND OTHER KINDS OF OBSTRUCTION *

Name.

All those diseases which are generated by the suppression of the urgings or escape, of the Wind of stools, of urine, of yawns, of tears, of sneezing, of eructations, and of the vital seed, the suppression also of hunger, of thirst, of sighs and long breaths, and of sleep, are known by the name of *Udâvartta.*

Symptoms of the Disease According to the Particular Causes that Generates it.

By suppressing the downward Wind, the stools and urine and the downward Wind itself become suppressed. Flatulence of the stomach also suceeds. The other symptoms are langour, pains in the stomach or in every part of the body, and the appearance of diverse diseases of the nervous system. If the urging of stools is suppressed, the symptoms that supervene are a rumbling noise and *Sula* in the stomach, cutting pains in the rectum, entire suppression of stools, and eructations. Sometimes the patient is seen to vomit stools which are unable to escape through the usual passage. The suppression of the urging of urine causes *Sula* in the kidneys and the genital organ, headaches, and griping pains in the groins. The patient passes urine with difficulty. Not unfrequently is the urine totallay stopped. The urging of yawns, being checked, gives rise to diseases of the head, the ear, the nose, and the face. Wry-neck and inflammation of the throat are the results of checking the urgings of yawns. A check of the urgings of sneezing is seen to beget wry-neck *Sula* in the brain, Facial

* These diseases are known in Sanskrit medicine by the names of *Udâvartta* and *Anâha.* Suppression of stools and urine is certainly included in them. The fact is, intestinal and other kinds of obstructions are meant.

Paralysis, Hemicrania, and a general debility of all the organs, of sense. Suppression of the urgings of eructations causes the sensation of a fulness of the throat and the mouth. The other symptoms that appear are pain in the heart and *Amá-sáya*, as acute as that by pricking with needles, painful or difficult breathing, indistinctness of voice, disgust for food, Chlorosis, Fever, Nausea, and Erysipelas. Even such skin diseases as itches, black spots on the face, and urticario evanida and swellings of various types are seen to arise. By suppressing the urgings of semen the patient gets swelling and pain in the kidneys, the rectum, the testicles. Moreover, the urine also is stopped. Stone and Gonorrhœa, and various sorts of disease due to the retention of urine, difficult to grapple with, also supervene. If hunger be checked by one's declining to eat at the time one feels hungry, one feels tired and drowsy. Langour of the body, disgust for food, and weakness of vision also occur. By checking thirst, one gets sores in the throat and the mouth, pain in the heart, and loss of hearing. If one suppresses heavy and long breath brought on by toil, one gets disease of the chest, swoons and abdominal tumours. Sleep being checked causes yawning, prostration of the body, heaviness of the eye, and of the head, and drowsiness.

Another Sort of Flatulence.

Besides these sorts of flatulence there is another caused by the excitement of the Wind in the stomach due to the taking of food that is dry or sour, or pungent, or bitter. The Wind, thus excited, envelops and dries up the downward Wind, the urine, the stools, the blood, and the Phlegm-bearing and fat-bearing ducts. The consequence is a pain in the chest and the rectum, severe nausea, and difficulty in passing the downward Wind, urine and stools. Gradually Asthma, Bronchitis, Catarrh in the nose, burning of the skin, Swoons, Thirst, Fever, vomiting, Hiccup, diseases of the head, wandering of the mind, derangement of the sense of hearing, and various other Wind-born diseases appear.

Anaha and its Symptoms.

When in consequence of the vitiated Wind, raw food-juice accumulates in the system without being transformed, and stools also accumulate without escaping, the disease is called *Anáha* or epistasis. In the disease, caused by undigested food-juice, the symptoms that appear are,—Thirst, Catarrh in the nose, burning sensation in the head, *sula* and heaviness of *Amásaya*, stiffness of the chest, and eructations. In epistasis caused by constipation and accumulation of stools in the bowels, the waist and back of the patient becomes stiff. The urine and stools also are stopped. The downward wind is checked. *Sula*, Swoons, vomiting of stools, inflammatory swellings, flatulence, and many of the symptoms of tympanites appear.

Treatment of Various sorts of *Udavartta*.

The general treatment of all sorts of *Udávartta* is the restoration of the wind to its normal course. In *Udávartta* caused by suppression of the downward Wind, the patient should drink medicated oils, and use enemata. Besides, *sweda* should be applied. The following preparation proves beneficial ; take the fruit of *Randia dumetorum*, *Piper longum*, *Aplotaxis auriculata*, *Acorus calamus*, and mustard seeds of the white variety in equal measures. Add treacle equal to the total measure of the preceeding ingredients. Dissolving the treacle only in water, boil it on a fire. After the boiling is over, cast into it a little milk and the pulv of the aforesaid drugs. Make sticks of the paste thus formed. These sticks are known as *Phalavartti* (Fruit-sticks.) By using these sticks as enemata all varieties of *Udávartta* may be relieved. In *Udávartta* caused by suppression of the urgings of stools, purgatives, fruit-sticks, the rubbing of oil on the body, baths by plunging the whole body in water, *sweda*, and enemata should be resorted to. In that variety of the disease caused by suppressing the urgings of urine, the decoction of the bark of *Pentaptera Arjuna* and the seeds of *Cucumis Melo* reduced to powder

and dissolved in water with a little salt in it, or the pulv of the fruit of *Acorus calamus*, should be given to the patient. All the medicines prescribed for epistasis and calculi may be administered in this disease. In that variety of *Udávartta* which is caused by suppressing the urgings of yawning, medicated oils, *sweda*, and all the operations that alleviate the Wind should be relied upon. In *Udávartta* caused by checking tears, strong or keen collyria should be applied for inducing a copious discharge of tears which alone can relieve the patient. In the variety caused by suppressing sneezing, errhines made of pepper and other drugs of keen virtues should be administered. Or, for inducing sneezing, the patient may be made to look at the sun. In the variety caused by suppressing eructations, the following medicine proves efficacious : take *Tinospora cordifolia*, *Convolvulus paniculatus*, *Physalis flexuosa*, and *Asparagus racemosus*, two parts, and *Phaseolus, trilobus*, *Glycine debilis*, *Cælogyne ovalis*, and liqourice ; pounding these together, mix the result with tallow, *ghee* and wax. Make sticks of the paste thus formed. The patient should drink the smoke of the sticks like cigars. In *Udávartta* caused by suppressing the urgings of vomiting, the observance of fasts, use of purgatives, and the rubbing of oil on the body prove beneficial. In that variety of the disease which is caused by suppressing the emission of the vtial seed, the remedies adopted are indulgence in sexual congress, the rubbing of oil on the body, baths by plunging the whole body in water, drinking of wine, use of meat-juice and other nourishing diet. Another remedy consists of the paste of the five-fold roots of *Saccharum*, or milk boiled with four-times as much of water till the entire measure of water has evaporated. In that form of the disease which is brought on by checking hunger, the patient should be given oily, lukewarm and savoury food, little by little. Boiled rice of the best kind, with *ghee* and lemon juice is preferable. Inhaling of the perfume of fragrant flowers also proves benifiicial. In *Udávartta*

caused by suppressing thirst, cool water perfumed with camphor, or iced water, or gruel of powdered rice, wheat, or barley, should be given to the patient to drink. Besides these, all cooling operations should be adopted. In that form of *Udavartta* which is generated by suppressing long and heavy breath after toil, thorough rest and food with meat-juice are recommended. In the form of the disease caused by checking sleep, milk, in which sugar is dissolved, should be given to drink. Moreover, the patient should be enticed to sleep by shampooing, placing him on a soft bed, and such other means. In *Udávartta* caused by eating articles of keen virtue, fruit-sticks mentioned above are highly efficatious. Sticks made of the paste of *Asafœtida*, honey, and *Saindhava* salt, powdered together may be used, instead, anemata with benefit.

Treatment of *Anáha* or Epistasis.

In the disease known as *Anáha*, the treatment consists of the restoration of the Wind to its normal course by the use of enema and enemata, and the adoption of other operations as are beneficial in *Udavartta*. The following medicine also alleviates the disease : take *Convolvulus Turpethum*, reduced to pulv, 2 parts ; *Piper longum*, 4 parts ; and *Chebulic myrobalans*, 5 parts. Add treacle equal in measure to the total quantity of the preceeding drugs. Grind all these together. This preparation is sure to cure the disease. The dose should be four-annas or half-a-tola. *Acorus Calamus*, *Chebulic myrobalans*, the roots of *Plumbago Zeylanicá*, ashes of barley, *Piper longum*, *Aconitum Heterophylum*, and *Aplotaxis auriculata*, taken in equal measures, and reduced to pulv, may be used with benefit, the dose being two to four annas. Besides these, the following medicines should be applied both in *Udávartta* and *Anáha* : 1. *Nárácha-churna*, *Gurúshtaka*, *Vaidyanátha-vati Vrihat-Ichchávedi-rasa*, *Sushka-muládya-ghrita*, and *Sthirádya-ghrita*. Our own SARALABHEDI-VATIKA, acts as a mild purgative and proves highly beneficial both in *Udávartta* and *A'náha*.

Diet and Forbidden Practices.

In both *Udávartta* and *A'náha* such food and drink should be taken as to alleviate the excited Wind. Old *sáli* rice of the finner varieties, properly boiled, should be given, while warm, with *ghee*. Soup made of *Koi*, *Migura*, *Singi* and *Maurolá*, and other fishes classed as small, as also of goat's meat, and the vegetables spoken of as prescribed in *sula*, and milk, are beneficial. The patient may also take *sharbat* of sugar-candy, the water of unripe cocoanuts, ripe *pepiyas*, custard apples, sugarcane, &c. If the patient feels hungry, his evening meals also may consist of old rice of the same kind. If the appetite be not keen, milk and sago, or the *manda* of barley, or milk and fried paddy, or a little of wheat-flour fried in *ghee* and boiled in milk and water, may be taken. He may bathe in warm water or cold water according to his capacity of bearing it. The rubbing of oil on the body, as also enjoyment of the after-noon breeze, are beneficial in this disease. Food that is heavy and difficult of digestion, or that is possessed of keen properties, or that is dry, night-keeping, toil, physicial exercises, journeys on foot, indulgence in wrath or grief, or anything that disturbs the equanimity of the mind, should be carefully avoided,

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CHAPTER XXXV.

ABDOMINAL AND OTHER INTERNAL TUMOURS.

Name, Incubatory Symptoms, and Varieties.

Internal tumours, hard and knotty, and of a round or globular form, in the thorax, the sides, the abdomen or the region about the naval, and the rectum, are called *Gulma*. The incubatory symptoms are frequent or excessive eructations, stoppage of stools and urine, unwill-

ingness or disgust for food, weakness, flatulence, pains in the bowels, and loss of appetite. *Gulma*, is of five kinds : 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. that born of all the Faults, and 5. Blood-born. The general symptoms of this disease are difficulty in passing stools and urine and the downward Wind, disgust for food. rumbling noise in the bowels, epistasis, and the upward motion or course of the Wind. These symptoms manifest themselves in every variety of *Gulma.*

Causes and Symptoms of Wind-born *Gulma.*

Eating excessively one day and sparingly the next, and at irregular intervals also, food that is dry, wrestling with stronger men, suppressing the urgings of stools and urine, indulgence in grief, wounds, excessive purging owing to the use of strong purgatives, and observance of fasts, lead to the appearance of Wind-born *Gulma.* This *Gulma* is very mobile. It is seen sometimes in the rectum. Its size also changes : sometimes it is large ; at other times small. Sometimes it seems to be round and at other times long. The orther symptoms that usally appear are various kinds of pain more or less intense, suppression of stools and urine and the downward Wind, dryness of the mouth and throat, darkness or redness of complexion, cold, fever and severe pains in the chest, the abdomen, the shoulders, and the head. After digestion has taken place, the disease gains in intensity. As soon as food enters the stomoch, the disease becomes scarcely perceptible.

Causes and Symptoms of Bile-born *Gulma.*

Eating food that is pungent, or sour, or of keen virtues, or hot or burning (because of its conversion into acidity while digestion goes on), or dry, indulgence in wrath, excessive drinking wines and alcoholic stimulants, excessive exposure to heat of the sun or fire, excessive accumulation of raw food-juice owing to indigestion characterised by acidity, and vitiated blood, lead to the appearance of Bile-born *Gulma.* The usual symptoms are Fever, Thirst, a redness of the whole body, especially of the face, intense pain while digestion is

going on, copious perspiration, burning, and excessive sensibility of the seat of *Gulma* may be seen to suppurate after inflammation.

Causes and Symptoms of Phlegm-born *Gulma.*

Eating food that is cool or difficult of digestion, or oily, absence of physical labour, gorging the stomach, and sleep during daytime, generate Phlegm-born *Gulma.* The usual acompaniments are a sensation of the body being wrapt round by a wet cloth or blanket, cold fever, stupefaction of the whole body, nausea and urging to vomit, cough, disgust for food, heavinesss of the limbs, sensation of cold, and partial pain. The *Gulma* becomes hard and rises above the surface of the body.

Symptoms of *Gulma* born of Two or all the Three Fauls.

If one exposes oneself to such causes as excite two of the Faults, *Gulma* born of two Faults may present itself. The symptoms manifested are those, in a combined state, of variety of the disease. The same observations apply to *Gulma* that is regarded as born of all the Three Faults. The presence, at the same time, of the causes that excite each of the Three Faults, generates this variety of *Gulma.* Its symptoms also are those of each separate variety in a combined state. *Gulma* born of the Three Faults is characterised by intense pain. It becomes as hard as stone. It rises above the surface of the body. It is accompanied by great mental perturbation. The body is reduced, and the digestion is impaired. It is incurable.

Causes and Symptoms of *Gulma* born of Blood.

Gulma born of blood afflicts women only. If a woman, after abortion of an undeveloped fœtus, or after delivery at the proper time, or during the continuance of the menses, indulges in such food and drink or such acts as excite the Wind, the consequence is that the excited Wind vitiates the menstrual blood and generates Blood-born *Gulma* within the uterus. The symptoms are excessive burning, pain, and many of the indications of Bile-born *Gulma.* Besides, stoppage

of the menstrual blood, yellowness of the face, darkness of the nipples of the breast, the oozing of milk from the breasts, desire for eating diverse articles, watery secretions from the mouth, dulness of both body and mind, and other indications of pregnancy may be noticed. In actual pregnancy, no pain is felt while the fœtus moves in the womb. Nor does the entire fœtus move at the same time, for what happens is that the child sometimes moves its hands only, and sometimes its legs, &c. In Blood-born *Gulma*, however, it is the entire *Gulma* that moves about, causing much pain.

Incurable and fatal *Gulma*.

If *Gulma* is allowed, from neglect, to accumulate or increase till it extends to the entire abdomen, it affects the juices and the blood, if it is penetrated by arteries and nerves and if it presses upwards like the back or shell of a tortoise, and if it is accompanied by weakness or loss of strength, disgust for food, nausea, vomiting, cough, mental distress, Fever, thirst, drowsiness, and watery secretions from the mouth and the nose, it then becomes incurable. If inflammtory swellings appear on the chest, the navel, the hands, and the feet of a person suffering from *Gulma*, and if Fever, Asthma vomiting, and Diarhœa, or Asthma, *Sula*, Thirst, disgust for food, loss of strength, and the sudden absorption or disappearance of the *Gulma*, occur, then death is seen to carry off the patient soon.

Treatment of Wind-born *Gulma*.

In all varieties of *Gulma* treatment at the outset should be the alleviation of the excited Wind. Even where it cannot be ascertained as to what the paticular Fault is that has generated the *Gulma* owing to the symptoms of that Fault not having manifested themselves clearly, the treatment should still consist of administering such medicines and adopting such operations as alleviate the excited Wind. If the Wind be alleviated, the alleviation of the other Faults will readily follow. Milk, Castor oil with the pulv of *Chebulic Myrobalans*, and medicated oils and *ghees*, as also the opera-

tion of *sweda* prove beneficial in Wind-born *Gulma*. *Sarjjikshára* (carbonate of soda), 2 másás, *Aplotaxis auriculata*, 2 máshás, and the ashes of the matted tops of *Pandanus odoratissimus*, mixed with castor oil, alleviate Wind-born *Gulma*. Dry ginger reduced to pulv, 4 tolas, black sesame seeds, reft of husks, 16 tolas and old treacle, 8 tolas, should be pounded together. Half a tola, or one tola of the paste should be administered with warm milk. This alleviates Wind-born *Gulma*, flatulence, and *Sula* that afflicts the generative organ of women. In Bile-born *Gulma* purgatives are beneficial. The pulv of *Convolvulus Turpethum*, mixed with the decoction of the Three *Myrobalans*, as also the pulv of *Chebulic myrobalans* mixed with old treacle, by purging the patients, alleviates Bile-born *Gulma*. If burning *Sula*, mental distress, loss of sleep, restlessness and fever, supervene, it should be known that the *Gulma* is on the point of ripening and suppurating. At this time such medicines should be applied as aid the maturing and suppuration of abscesses. When suppuration has taken place, the treatment to be followed should be like, to that which is adopted in deep-seated internal abscesses. In Phlegm-born *Gulma*, Vomiting by administering emetics, fasts, and *sweda* are needed. If loss of appetite, partial pain, a sense of heaviness in the abdomen, a sense of the body being wrapped round with a wet cloth or blanket, nausea and disgust for food, be the supervening symptoms, emetics should be given and the patient be made to vomit. The decoction of the barks of the roots of *Ægle Marmelos*, *Bignonia Indica*, *Gmelina arborea*, *Bignonia Suaveolens*, and *Premna Serratifolia*, produces beneficial results in Phlegm-born *Gulma*. The pulv of *Ptychotis Ajowan*, and *Vit* salt, administered with whey, increases the digestive fire, and restores to the downward Wind, the stools, and the urine, their normal course. In Phlegm-born *Gulma*, by applying a plaster, over the seat of the *Gulma*, made of sesame seeds, reduced to a paste, and then applying *sweda* over the plastered part with a heated

plate of iron, beneficial results may be expected. Another efficacious medicine consists of the following: *Asafœtida*, *Aplotaxis auriculata*, coriander seeds, *Chebulic Myrobalans* the roots of *Convolvulus Turpethum*, *Vit* salt, the ashes of barley spikes, and dry ginger, should be fried in *ghee* and reduced to pulv. Two to four annas of this pulv, administered with the decoction of barley, relieves *Gulma* as also all the supervening symptoms. Carbonate of soda, half a tolá, and old treacle, half a tolá, should be pounded together. Half a tolá of the pounded product relieves *Gulma*. As regards Blood-born *Gulma*, the treatment should be commenced after the eleventh month of its appearance. This disease bocomes easily curable when old. At the outest, medicated oils and *ghees* should be given to the patient to drink. The operation of *sweda* should also be adopted, as also the administration of oily purgatives. Dill seeds, the bark of *Guilandina Bonducella*, *Pinus deodara*, *Siphonanthus Indica*, and *Piper longum*, should be taken in equal measures and pounded together, and then administered with the decoction of sesame seeds. This medicine alleviates Blood-born *Gulma*. Another efficacious medicine consists of the decoction of sesame seeds, mixed with old treacle, a little *Asafœtida* and *Siphomanthus Indica*, reduced to pulv. By drinking the juice of the fruit of *Phyllanthus Emblica*, mixed with pepper reduced to pulv, the patient derives great benefit.

Scriptnral Medicines.

'*Hingádi-churna*, *Vachádi-churna*, *Vijrakshára*, *Dantiharitaki*, *Kánkáyana-guriká*, *Panchánana-rasa*, *Gulmakálánala-rasa*, *Tryushanádya-ghrita*, *Nárácha-ghrita*, *Tráyamánádya-ghrita*, and such Wind-alleviating oils as, *Swalpha-vishnu-taila* and others, should, with discretion, be administered in *Gulma*.

Diet and Forbidden Practices.

Generally, all those articles which alleviate the excited Wind, form the best food in this disease. In Bile-born and Phlegm-born *Gulma*, those articles which, without exciting the Bile or the Phlegm, operate beneficially on the Wind,

should be prescribed. Old *sáli* rice of the finer varieties, *ghee*, the meat of francoline partridges, cocks and hens, cranes, and other nourishing birds, and curries of all such vegetables as have been mentioned in the chapter on *sula*, should be taken during the day. The evening meals should consist of *Puris* or *chapatis*, wheat flour fried in *ghee* and then boiled in milk and water with sugar, and milk. The water of fresh and unripe cocoanuts, *sharbat* of sugarcandy, ripe *pepiyas*, ripe mangoes, custard apples, and other kinds of delicate and oily fruits, may be taken. The patient derives benefit from taking baths in cold or warm water according to what he can bear. The bowels should be kept clean in this disease. Too much labour, journey on foot, night-keeping, exposure to the sun, sexual indulgence, and all such acts as excite the Wind, should be avoided. All such food and drink also as are provocative of the Wind should be abstained from.

CHAPTER XXXVI.

HEART-DISEASE.

Causes, Symptoms, and Varieties.

Eating food that is hot, or difficult of digestion, or of an astringent or bitter taste, toil, wounds on the chest, eating anew before the food last taken has been digested, suppressing the urging of stools and and urine and continued anxiety, generate Heart-disease. Pain in the heart or the cardiac region, and continued throbbing in the heart, are its general symptoms. This disease is of five kinds : 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. that born all the faults, and 5. born of Worms.

Symptoms of the Several Varieties.

In the Wind-born Variety of this disease the sensation is felt of the heart being dragged out forcibly, of its being pierced with a hundred needles, or thrased with clubs, or cut with weapons, or mangled with spikes, or repeatedly stuck with an axe. In Heart-disease born of Bile, the patient feels heaviness in heart, pain in the whole body, internal heat, burning, thirst, the sensation of vapours being exhaled by the mouth, swoons perspiration, and dryneess of the mouth. In the Phlegm-born Variety, the symptoms are heaviness of the limbs, phlegmonous secretions, disgust for food, dulness of both body and mind, loss of appetite and the presence of a sweet taste in the mouth. In heart-disease born of all the Faults, the symptoms of the aforesaid varieties manifest themselves in a combined from. If after the appearance of the Faults, the patient takes in excessive measure sesame seeds, or milk, or treacle, or any other article that generates worms, the consequence that generally happens is a knotty growth in the chest from which fœtid secretions issue. Soon worms are generated in that fœtid matter. The result is heart:disease that is regarded as Worm-born. The symptoms that manifest themselves are keen pain in the heart as if it were pierced with needles, a tickling sensation Nausea, phlegmonous secretions from the mouth *Sula* escape through the mouth of the juices that accumulate in the chest, vision of darkness, disgust for food, a dark hue of the eyes, and a swelling of the eyes and eye-lids. Some of the symptoms that supervene are a sense of fatigue, stupefaction of the whole body, and Vertigo, which are the usual indications of Phlegm-born Worms.

Treatment.

In Heart-disease the administration of medicine that increase the digestive fire and the measure of blood forms the chief treatment. The pulv, measuring 2 annas, of the bark of *Pentaptera Arjuna*, with *Ghee* or milk or water in which a little treacle has been dissolved, alleviates: Heart-disease, mature fevers and

Hemorrhage (Rakta-pitta). That Variety of the disease which is born of Wind is considerably relieved by the following medicine ; take *Aplotaxis auriculata*, the roots of *Citrus medica*, dry ginger, *Circuma Zerambeta*, and *Chebulic myrobaluns*, in equal measures ; pound these together, and mix the paste with milk, *kinji*, *ghee* and salt. Another medicine that alleviates Heart-disease consists of these ; *Chebulic myrobalans*, *Acorus Calamus*, *Vanda Roxburghii*, *Piper longum*, dry ginger, *Circum Zerumbet*, and *Aplotaxis auriculata* taken in equal measures and reduced to pulv. The dose should be 2 to 4 annas, and it should be taken with water. In Bile-born heart-disease the following medicine proves beneficial ; milk in which have been boiled the bark of *Pentaptera Arjuna*, the lesser group of the Five-Roots, and *Sida cordifolia* or liquorice. This milk should be given with sugar. In the Phlegm-born Variety of the disease, the pulv of *Convolvulus Turpethum*, *Circuma Zerumbet*, *Sida cordifolia*, *Vanda Roxburghii*, *Chebulic myrobalaas*, and *Aplotaxis auriculata*, taken in equal measures and administered with cow's urine, proves beneficial. The does should be from 2 to 4 annas. *Elletaria cardamomum* (of the smaller variety), and the roots of *Piper longum*, reduced to pulv and mixed with *ghee* forms a good linctus which relieves Phlegm-born heart disease. Not more than 2 annas of this pulv is required to form a linctus. Heart-disease born of all the Three Faults is relieved by 2 annas of the pulv of *Asafœtida*, *Acorus calamus*, *Vit* salt, dry ginger, *Piper longum*, *Chebulic myrobalans*, the root of *Plumbago zeylanica*, ashes of barley spikes, *Sanchil* salt, and *Aplotaxis auriculata*, taken in equal measures, and administered with the decoction of barley. In Worm-born heart-disease, *Embellia Ribes*, and *Aplotaxis auriculata*, reduced to pulv, and given to the patient with cow's urine to drink, produce good results. The dose should be 2 annas of the pulv. The medicines laid down for worms may be administered in this disease. Some of the scriptural medicines are *Kakubhâdi-churna*, *Kalyâna-sundara-*

rasa, Chintámani-rasa, Hridayárṇava-rasa, Viswesvara-rasa Swadangshtrádya-ghrita, and *Arjuna-ghrita.* These produce the most beneficial results. *Vrihat-chhágaládya-ghrita* also is prescribed in this disease.

Treatment of Pain in the Chest Born of other Causes.

If the chest receives wounds or any sort of violence, pain arises that should not be confounded with heart-disease. Before, again, the appearance of Cough or Bronchitis, as also Hemorrhage from excitement of Bile and Hemorrhage from excitement of Bile and the increase of blood, the chest becomes the seat of pain which also should be distinguished from the heart-disease. For alleviating these pains, turpentine should first be rubbed on the chest and then fomentation should be applied with a piece of flannel or blanket or other warm cloth drenched in the decoction of opium seeds and then dried by twisting. A plaster made of ginger, 2 parts, and *A'tapa* rice, 1 part, pounded together and heated, proves beneficial. A linctus may be made of the pulv of *Aplotaxis auriculata,* mixed with honey, the decoction of the Ten Roots, with *Saindhaba* salt and the ashes of barley spikes, forms a good drink. *Lakshmivilása* for internal administration, and *Mahádasamula-taila* or the *Chadanádi taila* mentioned under Cough and Bronchitis, for rubbing on the chest, are efficacious medicines.

Diet and forbidden Practices.

Oily and nourishing-food, but such as is light and easy of digestion, is prescribable in heart-disease. If fever and other symptoms do not supervence, then the diet prescribed in nervous diseases should be prescribed in this ailment also. In mere pains of the chest, the diet laid down for Cough or Bronchitis, and Hemorrhage due to excited Bile, should be taken. The eating of dry food, or food that excites the Wind, fasts, toil, night-keeping, exposure to the sun or fire, and sexual indulgence should be abstained from.

CHAPTER XXXVII

STRANGURY AND RETENTION OF URINE.

Name, Cause and Varieties.

That disease which is characterised by painful micturition is known by the name of *mutra-krichchhra* or Strangury. Eating articles that are of keen virtues, taking medicines that are of keen potency, the use of food that is dry, drinking dry wines, the meat of animals that live in sandy deserts or regions without water and vegetation, eating before the food last taken has been digested, disgust for food, physical exercises, riding on horses or other swift animals, or in cars and vehicles drawn by such animals, suppression of the urgings of stools and urine, and similar causes generate this disease. Strangury is of eight varieties ; 1. Wind-born, 3. Phlegm-born, 4. that born of all the Three Faults, 5. accidental, 6. Stool-born, 7. that born of calculi, and 8. that born of the vital-seed.

Symptoms of the Several Varieties.

In Wind-born Strangury there is excessive pain in the groins, the rectum, and the pennis and the urine comes out repeatedly in small quantities. In the Bile-born Variety, the urine becomes yellow or red. Micturition is frequent and accompanied by pain and a burning sensation. In the Phlegm-born Variety, a sensation of heaviness is felt in the pennis and the rectum. There is also a slight inflammatory swelling. The urine becomes slimy. In that Stangury which is born of all the Faults, the above symptoms manifest themselves in a combined form. That Stangury which results from some wound or violence to the urethra, is regarded as accidental. The symptoms that appear are those of the Wind-born Variety of the disease. By suppressing the urgings of stools a kind of Strangury is generated accompained by flatuleuce of the stomach and *Sula*. This

is called Stool-born Stangury. That difficulty of micturition which results from the formation of calculi in the bladder, is known as born of calculi. The symptoms that appear are pain in the chest, shivering *Sula* in the abdomen, loss of appetite and swoons. If the vital seed, becoming vitiated, comes to or occupies the ducts through which the urine passes, the result is a kind of Strangury which is accompained by severe pain in the rectum and pennis. Micturition becomes very difficult.

Symptoms of *Murtá-ghâta* or Retention of Urine.

If the urine be totally suppressed, or if obstructions arise in course of its flow, the disease is called *Mutrágháta*. In passing urine, there is less pain in this disease than in Strangury. This disease arises sometimes from *Prameha* * The urine comes out by drops, accompained by blood. There is inflammatory swelling in the urethra. Flatulence of the stomach, pain, the appearance of growths like stone or calculi in the rectum, thickness of the urine, the smell or the presence of stools in the urine, and displacement of the kindneys, are the other symptoms of this disease. All varieties of this ailment are painful.

Treatment of Stangury.

In Wind-born Stangury, the patient should drink the decoction of *Tinospora cordifolia*, dry ginger, the fruit of *Phyllanthus Emblica*, *Physalis flexuosa*, and *Tribulus lanuginosus* mixed with honey. In Strangury born of Bile, the juice of *Asparagus racemosus*, mixed with sugar, should be drunk. The seeds of *Cucumis utilissimus*, liquorice and *Berberis Asiatica*, reduced to powder, and dissolved in water in which *A'tapa* rice has been washed, or the pulv of *Berberis Asiatica*, mixed with honey and the juice of the fruit of *Phyllanthus Emblica*, relieve this variety of the disease. Another efficacious medicine is the *Páchana* called *Satávarshyádi*, or that called *Haritakyádi*. In that variety of the disease which is born of Phlegm, the seeds of *Alternanthera Sessilis*, mixed with whey, or corals reduced

* It is a general name for several kinds of urinary disease. It includes Diabetes, Gonorrhœa, &c.

to powder and dissolved in water in which *Atapa* rice has been washed, or the decoction of *Tribulus lanuginosus* and dry ginger proves beneficial. In Strangury born of Three Faults, the decoction should be given of *Solanum Indicum*, *Solanum Xanthocarpum*, *Cissampelos hernandifolia*, liquorice, and the seed of *Holarrhena antidysenterica*. The treatment of that variety of the disease which is classed as Accidental should be the same as that of the Wind-born Variety. By drinking the decoction of the seeds of *Tribulus lanuginosus*, into which has been thrown a small measure of the ashes of the green spikes of barley, stool-born Strangury is relieved. In that variety of the disease which is born of calculi, the decoction, or pulv, of the these, *viz.*, the seeds of *Tribulus lanuginosus*, the exudation of *Cassia fistula*, *Poa cynosuroides*, *Saccharum spontaneum*, *Hedysarum Alhagi*, *Colcus Amboni-cus*, and *Chebulic myrobalans*, mixed with honey, proves beneficial. This Variety of Strangury yields also to only the juice or the decoction of *Colcus Amboinicus*. In that variety of the disease which is born of the semen, *Silájatu* mixed with honey should be given. All varieties of Strangury may be relieved by these medicines : 1. the decoction of *Sida alba*, 2. the ashes of the green spikes of barley, mixed with honey, 3. Sulphur mixed with honey, 4, the ashes of barley spikes mixed with sugar, 5. the juice of *Cucurbita Pepo* mixed with the ashes of barley spikes and sugar 6. decoction of the fruits of *Phyllanthus Emblica*, mixed with treacle, and 7. the seeds of *Cleome Viscosa*, reduced to paste by being pounded with water drawn at least a day before from a well, tank, or river. Bloody urine may be relieved by the following, *viz.*, cocoa-nut flowers pounded into a paste and dissoved in water in which *Atapa* rice has been washed. Besides these, the scriptural medicines are the decoction called *Eládi*, the *Páchanas* called *Dhátryadi* and *Vrihat-dhátryádi*, *Mutrakrichcchrántaka-rasa*, *Tárakeswara-rasa*, *Varunádya-lauha*, *Kusávaleha*, *Sukumára-kumáraka-ghrita*, and *Trikantakádya-ghrita*. This may, with discretion, be administered in all varieties of Strangury.

Treatment of Retention of Urine.

In retention of urine, the medicines that alleviate Strangury and calculus should be prescribed with discretion. In this disease, a plaster applied to the navel, of the roots of *Coccinia Indica*, pounded into a paste with *kánji*, produces beneficial results. Camphor reduced to pulv, should be inserted into the urethra. By drinking the water that flows from the fruit of *Cucurbita Pepo*, mixed with sugar and the ashes of barley spikes, the patient derives considerable benefit. Another efficacious medicine consists of the roots of *Vitis pedata* (syn. *Cissus pedatus*) taken with *ghee*, or oil, or whey. By drinking warm water in which have been dissolved the pulv of seeds of *Cucumis utilissimus*, that of *Saindhava* salt, and that of the Three *Myrobalans*, all taken in equal measures, much benefit is derived. The scriptural medicines are *Chitrakádya-ghrita*. *Dhányagukshuraka-ghrita*, *Vidári-ghrita*, *Silodbhidádi-taila*, and *Ushirádya-taila*. They prove highly beneficial in Strangury, retention of urine, calculi, and other diseases connected with urine and the urethra.

Diet and Forbidden Practices.

All kinds of oily and nourishing diet are beneficial in this disease. The meals during day-time should consist of old rice, soup made of fishes classed as small, and juice of the meat of fowl and goats. Such vegetables as brinjals, *Trichosanthes dioica*, *Ficus glomerata* (of the smaller variety), the bulbous root of *Colocasia Indica*, the solid stem of plantain plants, and plantain flowers, are prescribable. Such pot-herbs as are bitter, and the juice of those varieties of *Citrus acida* which are known by the names of *Páti* and *Kagji*, may be taken. The evening meals should consist of *Pooris* or *chapatis*, *Háluá* (wheat-flour fried in *ghee* and then boiled in milk and water with sugar), milk, and such confectionery as is not very sweet. For tiffin, the patient may take butter, sugarcandy, the pulp of the seeds of unripe palmyra fruits, melons, the heads of palmyra and wild date trees and all sweet and ripe fruits. If he can bear it, he may take

every morning fresh and unboiled cow's milk mixed with water. The *sharbat* of sugarcandy proves beneficial. The patient may bathe, according to his bearing capacity, in current water or large tanks and lakes. All kinds of dry food, or food that is heavy and difficult of digestion, or sour, curds, treacle, fish in copious measure, *Phaseolus radiatus*, chillies, and pot-herbs should be abstained from. Sexual indulgence, riding on horses or other animals, physical exercises, suppressing the urgings of stools and urine, strong wines, night-keeping and anxieties, should also be avoided.

CHAPTER XXXVIII.

CALCULUS OR STONE.

Name and Incubatory Symptoms.

The excited Wind dries up the urine and the semen, or both the Bile and the Phlegm. The result is the formation of hard substances, called calculi, in the Kindneys. In common parlance, this is called *Páthari* (lit., stone.) Before the appearance of the disease, swelling manifests itself in the pelvic region, accompained by great pains in the pubic and the contiguous regions. In the urine the smell of the goat may be felt. Micturition becomes difficult. Fever and disgust for food also show themselves. Calculi are supposed to be generated by the Wind, the Bile, the Phlegm, and the semen, each rendered morbid by distinctive causes that are known to excite it. This disease is, therefore, regarded as four varieties, *viz.*, 1. Wind-born, 2. Bile-born, 3. Phlegm-born, and 4. Semen-born. The common symptom of all varieties of calculi is pain in the region of the navel, in the region below that of the navel, in the region below the testicles, and in the rectum. When the urination passage is obstructed by calculi, the flow of the the urine becomes obstructed,

Straining during urination produces pain. If the urinary passage be not obstructed by the presence of any calculus or culculi, the urine becomes slightly red. If the presence of calculi causes sores in the urinary passage, the urine then that is discharged is seen to become bloody.

Wind-born and Bile-born Calculi.

In the Wind-born variety of this disease the calculi assume a dark or red colour. They are, again, overspead with fine thorny bristles. The patient grinds his teeth and shivers from head to foot. He utters loud cries in agony, and always wishes to press the region about the navel. He wishes also to repeatedly put pressure upon the pennis. By even hard straining he cannot pass urine beyond a few drops, although that straining may succeed in expelling the downward Wind or Stools. Bile-born calculi are hot to the touch, red, yellow, or dark in colour, and resemble the seeds of *Semecarpus Anacardium* in shape and size. Phlegm-born calculi are cold to the touch, large in size, heavy, smooth, and of a tawny colour like honey, or white of colour. These produce severe pain in the pubic region as if it is being pierced with a thousand needles. By checking the emission of the semen, Semen-born calculi are generated. These also produce severe pain in the pubic region, bring about Strangury and inflammatory swelling of the scrotum.

Sarkará and Sikatá.

When the calculi, in consequence of repeated pressure or of other causes, become broken into very small pieces, they come to be called by the name of *Sarkará*. When they become pounded into grains like those of sand, the name by which they are known is *Sikatá*. If the Wind retains its normal course, then both these varieties of calculi are expelled with the urine that is passed. If, however, the Wind be vitiated, then these, without being expelled, are retained to the great discomfort of the patient; for, they bring about weakness, langour, leanness, *sula* (severe pain) in the abdomen, disgust

for food, paleness of complexion, thirst, pain in the chest, and other supervening afflictions.

Fatal Symptoms.

If in calculus, *Sarkará* and *Sikatá*, inflammation appear in the navel and the scrotum, stoppage of urine take place, and severe pains are felt like to what is felt in *sulá*, then death is seen to take place.

Treatment.

Treatment should be commenced as soon as the disease manifest itself. If calculi be allowed to remain for sometime without treatment, it becomes very difficult to cure them by the action of medicines. Surgical operation becomes necessary. As soon as the incubatory signs appear, oils should be administered. In Wind-born calculi, the patient should drink the decoction of the bark of *Capparis trifoliata* (*Cratœva religiosa*), dry ginger and *Tribulus lanuginosus*, into which has been cast the ashes of green barley spikes, *2 mashas*, and old treacle, of the same measure. The decoction of *Tribulus lanuginosus*, the leaves of *Ricinus communis*, dry ginger, and the bark of *Capparis Trifoliata*, alleviates all varieties of calculi. In *Sarkará*, the patient should take the decoction of the bark of *Capparis trifoliata*, *Colcus Amboinicus*, dry ginger, and *Tribulus lanuginosus*, casting into it six annas weight of the ashes of the green spikes of barley. The pulv of the seeds of *Tribulus lanuginosus*, of the measure of 4 annas, mixed with sheep's milk, taken every day for a week, cures all varieties of calculi. Great benefit may be derived from the following drinks : 1. the tuberous roots of *Hypoxix orchioides*, reduced to paste and dissolved in water raised a day before ; 2. *Sida alba*, reduced to paste and dissolved in similar water ; 3. the flowers of the cocoaunt, 4, *mashas* and the ashes of green barley spikes, *4 mashas*, dissolved in water. Some of the medicines laid down as beneficial in Strangury and retention of urine, may, with discretion, be prescribed in calculi. The decoction of the drugs known as *Sunthyádi*, the *kashâyas* known as *Varunádi*,

and *Vrihat-varunádi*, the *pachana* called *Eládi*, *Pashana-vajra-rasa*, *Pashánabhinna*, *Trivikrama-rasa*, *Varunádya-ghrita*, *Kulatthádya-ghrita*, and *Varunádya-taila*, are some of the best medicines prescribable for calculi, *Sarkará* and *Sikata*.

Diet and Forbidden Practices.

All those kinds of food which are proper in Strangury and retention of urine are prescribable, in calculi, *Sarkará* and *Sikatá*, Those kinds of food and drink, and those practices, which should be abstained from in Strangury, &c. should be avoided also in calculi and the two other forms of this disease.

CHAPTER XXXIX.

PRAMEHA.

Varieties of the Disease and their Causes.

Cessation of labour, sitting or lying on a bed day and night, indulgence in excessive sleep, eating to excess the flesh of aquatic animals as also of those which live in marshy lands, drinking curds and milk in large measures, taking new rice, drinking new water (that is, what falls in the rainy season), treacle, and all other food and practices which generate and exicte the Phlegm, vitiate the Phlegm in the lower intestines. As its consequence, the fat, the flesh and the impurities of the body become vitiated, and *Prameha* born of Phlegm is generated. Similarly when the Bile becomes vitiated, Bile-born *Prameha* manifests itself. When the Phlegm and the Bile are dried up, the Wind becomes excited. The excited Wind drives the fat, the narrow the *ojas*, and the *lasiká* towards the lower intestines, and generates *Prameha*. *Prameha* is of twenty types. That born of Phlegm admits of ten divisions : they are 1. *Udakameha*, 2. *Ikshumeha*, 3. *Sándrameha*, 4. *Surámeha*, *Pishtameha*, 6. *Sukrameha*, 7. *Sikatámeha*, 8. *Sitameha* 9. *Sanairmeha* and 10. *Lálámeha*.

Prameha born of Bile is of six kinds: 1. *Kshárameha*, 2. *Nilameha* 3. *Kálameha*, 4. *Haridrámeha*, 5. *Manjisthámeha* and 6. *Raktameha*. The disease born of Wind is of four sorts: 1. *Vasámeha* 2 *Majjameha*, 3 *Kshaudrameha* and 4. *Hastimeha*.

Incubatory Symptoms

Immediately before *Prameha* of any variety appears, the premonitory symptoms are growth of filth in excess in the teeth, the eyes, the ears, and other outlets of the body, a burning sensation in the hand and the feet, an oily appearance of the whole body, thirst and a sweet taste in the mouth. Besides, the two other premonitary symptoms, common to all sorts of *Prameha*, are excessive urination and turbidity of the urine

Symptoms of the Different Types of the Disease.

In *Udakameha* the urine becomes sometimes turbid, and sometimes limpid. But it is always slimy, white in colour and void of smell like water. In *Ikshhumeha* the urine becomes solidified if it is kept for a time. In *Vasámeha* the urine looks like wine. When caught in a vessel the lower portion looks transparent, the upper dense and turbid. In *Pishtameha* the patient undergoes horripilation while he urinates. The urine becomes copious and looks white like water in which powdered rice has been dissloved. In *Sukrameha* the urine resembles semen or is found mixed with semen. In *Sikatámeha* hard substances like particles of sand come out with the urine. In *Sitameha*, the urine becomes very cold, copious, and sweet in taste. In *Sanairmeha* the urine comes out with little force and in little quantity at a time. In *Lálámeha* the urine is slimy, thready, and as if mixed with saliva. In *Kshárameha* the urine has the odour, colour, taste and touch of water in which alkaline ashes have been dissolved. In *Nilameha* the urine becomes dark in colour. In *Háridrameha* the urine becomes yellow in colour, and pungent in taste. There is, moreover, a burning seasation in urethra during urination. In *Manjisthámeha* the urine becomes red like water reddened with (*Manjisthá*) *Rubia Cordifolia*, and is fishy in smell. In *Raktameha* the

urine is fishy in smell, hot, and saline in taste. In *Vásameha* the patient passes urine which resembles fat, or which is found mixed with fat. Some call *Vasámeha* as *Sarpimeha.* In *Majjámeha* the urine resembles the marrow or is mixed with marrow. In *Kshaudrameha* the urine is partly astringent and partly sweet in taste and is rough in touch. In *Hastimeha* the patient passes urine copiously like an elephant in rut. No urging for urination is felt. Sometimes retention of urine takes place in this disease.

Supervening Symptoms of the different Varieties of *Prameha.*

In the ten varieties of *Prameha* born of Phlegm the supervening symptoms are indigestion, disgust for food, excessive sleep, spitting of Phlegm with cough, and inflammation of the schneiderian membrane with loss of the sense of smell. In the six sorts of *Prameha* born of the Bile the symptoms that supervene are a sensation of the kidneys and the urethra being pricked with needles, a sensation of the genital organ being severely twisted, bursting of the scrotum, fever, a burning sensation of the whole body, thirst, acid eructations, swoons, and severe purging. In the four kinds of *Prameha* born of Wind, the disease known as *Udávartta*, shivering, pain in lhe chest, desire for all sorts of food, *Sula*, loss of sleep, waste or consumption, Phthisis, and Asthma supervene.

All sorts of *Prameha* with supervening symptoms are extremely difficult of cure. If any type of this disease be allowed to remain for a long time without treatment, it takes the form of *Madhumeha.* In *Madhumeha* the urine becomes dense as honey, slimy and sweet in taste. Even the body of the patient becomes sweet. The particular symptoms also of *Prameha*, born of the Fault that is predominant in this stage appear as well. If *Prameha* is neglected for a long time, eruptions are seen on the body of the patient. *Madhumeha*, as also every variety of *Meha* with eruptions, is incurable.. If the son inherits *Meha* from the father or the mother afflicted by it, the disease also becomes incurable, If in *Meha*

eruptions appear in the rectum, the head, the chest, the back, or any vital part of the body, and thirst or Phthisis supervenes, the eruptions cannot be cured.

Treatment.

Prameha is naturally difficult of cure. It should be treated as soon as it appears. The expressed juice of *Tinospora cordifolia*, that of *Phyllanthus Emblica*, also that of the roots of *Bombax Malabaricum* (when the tree is young), are good remedies. The decoction of Three *myrobanlans*, *viz.*, the *Chebulic*, the *Emblic*, and the *Belleric*, of *Cedrus Deodara*, or of *Cyperus rotundus*, administered with honey, alleviates all sorts of *Prameha*. The expressed juice of *Phyllanthus Emblica*, mixed with honey and powdered turmeric, is equally beneficial. In *Sukrameha* the expressed juice of *Asparagus racemosus*, taken with milk, produces beneficial results. Raw milk, one-eighth seer, mixed with the same measure of water, is highly efficacious in this variety of *Prameha*, if taken every morning. Take the flowers of *Butea frondosa* one tolá in weight, and sugar, half of that measure. Administer it with cold water. This proves efficacious in all varieties of *Prameha*. *Bangabhashma* is an excellent medicine of this disease. *Bangabhashma*, 2 *ratis*, administered with honey, powdered turmeric, and the expressed juice of the roots of *Bombax Malabaricum* is beneficial in *Prameha* of all types.

Suppression of Urine in *Prameha*.

If urine be suppressed in *Prameha* the patient should drink hot water dissolving in it the pulv, measuring 4 annas, of the seeds of *Cucumis utilissimus*, *Saindhava* salt and the Three *Myrobalans*. The medicine known as *Kusávaleha* and the drugs used in Strangury should be prescribed in this stage. The expressed juice of the leaves of *Colcus Amboinicus* is a good curative in retention of urine. The scriptural preparations known as *Eládichurna*, *Mehakulántaka-rasa*, *Mehamudgara-batika*, *Bangeswara*. *Vrihadbangeswara*, *Vrihat-harsankara-rasa*, *Somanátha-rasa*, *Indra-batiká*, *Sarnabanga*, *Basantakusumákara-rasa*, and *Chandanásava*, should be

administered with discretion. The *ghee* known as *Dárimbádya* and the oil called *Prameha-mihira* should as well be used, considering the condition of the ailment. Our PRAMEHA-BINDU is an excellent specific for all sorts of *Prameha*.

Curatives of Eruptions.

If eruptions appear in *Prameha*, the exudation of *Ficus glomerata*, or the seeds of *Vernonia athelmintica* grinded into a paste, should be applied as a plaster. The decoction of *Hemedesmus Indicus*, *Echites frutescens*, *Vitis vinifera*, *Convolvulus Turpethum*, *Sonámukhi*, *Chebulic myrobalans*, the bark of *Adhatoda Vasica*, the bark of *Melia Azadirachta*, tumeric, *Berberis Asiatica*, and the seeds of *Tribulus terrestris*, checks the eruptions. The scriptural medicines called *Sáribádi lauha*, *Sáribádiasava* and *Makaradhwaja-rasa*, are highly beneficial in this stage of *Prameha*. Other medicines of *Prameha* may also be applied with discretion. Our AMRITABALLI-KASHA'YA is an exceedingly efficacious curative of eruptions.

Diet.

In daytime the patient should be given old rice and such pulses as *Cicer lens*, *Phaseolus Muugo*, *Cicer arietinum*, a little of such soup as is made of small fishes ; such meat-juice as is made of the flesh of the hare, the dove, the goat, the hen, or deer. Such curries as are made of *Trichosanthes dioicá*, *Ficus glomerata*, brinjals, *Colocasia antiquorum*, cods of *Moringa-pterygosperma*, stem of the plantain plant, plantain flowers, and plantains of the variety called *Thotey*, and lemons of the variety known as *Pati* and *Kágji*, are beneficial in this disease. At night *chapatis* or *puris* and such curries as are mentioned above, a little quantity of milk, and a little measure of sweets should be taken. All bitter and astringent articles are beneficial. For tiffin, pieces of sugarcane, the fruits of *Trapa bispinosa*, dried fruits of *Vitis vinifera*, almonds, pomegranates, *Cicer arietinum* soaked in water, and wheat flour fried in *ghee* and boiled with milk and sugar may be taken. The patient should bathe agreeably to what he can bear.

Forbidden Food.

Copious measure of milk, or of sweets and fish, chilles, pot-herbs, acid articles, *Phaseolus Roxburghii*, curds, treacle, gourds, the soft pulp of the seeds of the palmyra fruit, and other articles which excite Phlegm should not be taken. Drinking, sexual indulgence, sleep at day time, night-keeping, exposure to the sun, suppression of the urging of urine, smoking in excess, and such other practices are injurious in *Prameha*.

Diet in *Sukrameha* and *Madhumeha*.

In *Sukrameha* nourishing food is highly useful. The digestive power of the patient should be looked after. The diet prescribed in Impotency should be resorted to in this disease also. In *Madhumeha* the diet prescribed for Diabetes characterised by copious discharge of urine, is advisable.

Gonorrhœa.

In consequence of sexual congress with public women attacked with Gonorrhœa, a man gets this disease. It is a form of *Prameha*. Its Sanskrit name is *Aupasargika-meha*. It manifests itself within a week from the time of sexual contact. The symptom that appears at first is a tickling sensation at the top of the genital organ. Involuntary erections take place. At such times, as also during and after urination the patient feels a burning pain. Erection and desire to pass urine are frequent. Gradually ulceration of the urethra sets in. The organ swells and becomes red in colour. Pain is felt in the testicles and the groins. Foul juicy matter and pus, and blood are seen to issue from the urethra. The urethra being filled with pus, urine comes out with difficulty, in a little measure, and sometimes in two jets. As this disease becomes old, pain, which is its chief symptoms, abates. It is highly contagious. One man gets it form a woman attacked by it and communicates to another woman who, in her turn, communicates it to another man.

In Gororrrhœa the first thing a physician should do to have the urine cleansed. Medicine should also be applied

to cure the ulceration in the urethra. The following is a good medicine: take the decoction of the Three *Myrobalans*, the bark of *Acacia Arabica*, and the bark of *Ficus religiosa*. Add water in which has been dissolved the exudation *Acacia cátechu*. Add to this a little *Dadimantha*. Injection of the preparation into the urethra cures ulceration, Take *Kâbabchini*, two annas, saltpetre, one anna, *Sonâmukhi* one anna. Pound them togther. Dissolve the preparation in hot water. The patient should drink it, cooled, every morning. At night, while going to bed, the patient should take a dose made of *Kâbabchini*, one anna, camphor, 2 *ratis*, and opium, half a *rati*, pounded together. This makes the urine flow freely. Erections and night pollutions are also checked. Ulceration also is healed. The medicine, called *Bangeswara*, if taken with water in which gum Arabic is soaked, cures the discharge of pus and other foul matter. *Mehamudgara-vatika* may be used for *Bangeswara*, and the expressd juice of the leaves of *Acacia Arabica* for the gum-water. The drug mentioned above, if used with the expressed juice of *Tinospora cordifolia*, or with the water in which the sticks of the leaves of *Cinamomum Tamala* are soaked, cures the burning of the urethra. When there is swelling in the pennis, it should be dipped in the lukewarm decoction of the Three *Myrobalans*, or in the infusion of the leaves of the nutmeg tree. It cures the burning sensation. The pennis should always be kept head upwards and wrapped with a peice of cloth. For causing the urine to flow freely, the aforesaid medicines with the juice of the leaves of *Colcus Ambonicus*, as well as *Kusavaleha*, should be administered. Our PRAMEHABINDU is a specific for this kind of *Meha*. It is sure to cure the disease quickly. If this disease is not cured perfectly, it develops into *Sukrameha*, thinness of the semen, and gradually into impotency. Bathing or any sort of cool-operation is strictly forbidden. Though cooling operations seem to alleviate the disease at first, in the end they generate pain in the joints and may even make the patient incapable of moving his limbs,

CHAPTER L.

DIABETES.

Name, Causes and Symptoms.

This disease is known under the name of *Vahumutra*. It is otherwise called *Shoma-roga*. Both these terms will be explained below. Eating in a large measure things that are sweet or that generate Phlegm, excessive sexual contact, sleep at daytime, excessive anxiety, and the introduction of posion in the system, are some of the causes that vitiate the watery ingredients of the body, and drive them into the unriny ducts. The watery ingredients, thus vitiated and forced from their places, become transformed into urine and escape repeatedly and copiously. The emission is accompanied by no pain. The substance emitted is clear, cool, white and inodorous. The symptoms that manifest themselves are excessive weakness, incapacity for locomotion and sexual indulgence, inability to hold the head erect, dryness of the mouth and the palate, and insatiable thirst. This disease is called *Shoma-roga* ; because of the waste that it causes of the watery ingredients of the body which are called *Shoma.** When the disease is in its intensity, the symptoms are emaciation, copious perspiration, a fœtid smell in the body, cough or consumption, laxity of the flesh, disgust for food, pimples and other eruptions on the body, paleness of the complexion, sense of fatigue, yellowness of the urine and sweetness of taste, and heat in the palms. the soles, the tongue, and the ears.

Fatal Symptoms.

If in this disease, when there is great loss of strength, such symptoms as delirium, swoons, cubuncular abcess in the back, and others difficult of cure appear, the likelihood of death becomes imminent.

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* *Shoma* means the moon, or water. All water is supposed to proceed from the moon. Hence the watery ingredients of the body are supposed to appertain to the moon. The disease, therefore, which is characterised by a copious discharge of the watery ingredients of the body, is called after the moon.

Treatment.

This disease may be checked by the patient taking the following medicine : one ripe plantain, the juice, measuring 1 tolá, of the fruit of *Phyllanthus Emblica*, honey, 4 *máshás*, sugar of the same measure, and milk, one-fourth of a seer. The copiousness of the discharge may be checked by ripe plantains, the fruit of *Convolvulus paniculatus*, and *Asparagus racemosus*, in equal measures, mixed with milk. Another preparation which proves efficacious consists of the juice or the pulv, of the fruit of *Ficus glomerata* (of the larger variety), the pulv of the seeds of *Eugenia Jambolana*, the juice of the bulbous root-stock of plantain plants, the juice of the fruit of *Phyllanthus Emblica*, the roots of the date tree, the juice of the roots of *Momordica monodelpha*, water in which new-born or raw guavas have been soaked, and the juice of the burnt fruit of *Cucumis acutangulus*. The scriptural medicines are *Vrihad-bangeswara-rasa*, *Tárakeswara-rasa Shomanítha-rasa*, *Hemanítha-rasa Vasantakusumákára-rasa*, *Vrihat-dhátri-ghrita*, and *Kadalyádya-ghrita*.

Diet and Forbidden practices.

During daytime, old rice of the finer varieties, the soup of such pulses as *Phaseolus Mungo*, *Cicer lens*, and *Circer arietinum*, the meat-juice of goats, deer, and fowl, curries made of such vegetables as *Trichosanthes dioica*, *Ficus glomerata* (of both varieties), the stem of plantain plants, *Cucumis acutangulus*, plantain flowers, the variety of plantains called *Kinchkali*, the leaves of *Moringa pterygosperma*, the cods of the same, &c., should be taken. The evening meals should consist of *chapatis* made of the flour, called *Ata*, of wheat or barley, curries made of the vegetables named above, and skimmed milk. The fruit of *Phylanthus Emblica*, and of *Eugenia Jambolana*, the bulbous roots of *Scripus Kysoor*, ripe plantains, the juice of *Citrus acida*, and old wines prove beneficial. All kinds of drying operations, riding on horses or elephants, walking and physicial exercises, produce very beneficial results. When the disease is in its intensity, the

patient should, during daytime, take *chapatis* of wheat flour or barley instead of rice. He may, giving up *chapatis* also, confine himself to only the kind indicated above. Boiled water, cooled, should be drunk. The patient should bathe in similar water. All kinds of heavy food, food also that generates Phlegm, flesh of animals living in marshy regions, curds, milk in copious measure, sweets, *Cucurbita Pepo*, *Cucurbita lagenaria*, pot-herbs, sour articles, the soup of *Phaseolus radiatus*, chillies and other pungent things, water in copious measure, strong wines, sleep at day-time, night-keeping, excessive sleep, sexual indulgence, and idleness and inactivity, should be avoided. These are very baneful in this disaase.

CHAPTER LI.

IMPOTENCE AND THINNESS OF THE VITAL SEED.

Causes.

Sexual indulgence at an age when one has not arrived at maturity, loss of vital seed by onanism or other means of a similar kind, and excessive indulgence in sexual pleasure, and other causes of a similar nature produce thinness of the vital seed. The usual characteristic of the disease is the emission of the vital seed at the very thought of sexual congress, or at the time the patient passes urine or stools. The patient during sleep suffers loss of semen. Discharge at the very commencement of the sexual act, loss of appetite, constipation or looseness of the bowels, Vertigo, blackness round the eyes, weakness, loss of energy, love of solitude, are some of the other symptoms. When the disease is in its intensity, discharge of semen takes place even when there is no erection. The power of erection becomes lost. Hence this disease gradually

developes into impotence, or loss of virility, may arise from other causes as well. Fear, grief, or mental peturbation from any other cause, sexual congress with a woman that is an object of abomination, the vitation, of the seemen bearing ducts through bubonic and other diseases, abstention from sexual congress when desire has been excited, and eating in excessive measure articles that are pungent, or sour, or saline, and similar other causes, lead to impotency.

Treatment of Thinness of the Semen

Ths principal treatment of thinness of the semen is preservation of the semen from loss. The juice of the budding flowers of *Bombax Malabaricum*, the pulv of *Hypoxis orchioides*, the juice, as also the pulv of *Convolvulus paniculatus*, the juice of the fruit of *Phyllanthus Emblica*, the seeds of *Mucuna pruriens*, the seeds of *Ruellia longifolia*, and liquorice, increase the semen and cure its thinness.

Treatment of Impotence.

For preventing emission of the semen when stools and urine are passed, as also for relieving impotence, the following medicines should be administered, using the drugs named above as vehicles : *Vrihat-bangeswara*, *Somanáth-rasa*, *Sukramátrikavati*, *Kámachurámani-rasa*, *Chandroday-makaradhwaja*, *Purnachandra-rasa*, *Mahálakshmivilása*, *Ashtávakra-rasa*, *Manmathábhra-rasa*, and *Makaradhwaja-rasa*. The following *ghees* and oils and boluses also are very efficacious in both these diseases, *viz.* thinness, of the semen and impotence. *Amritaprása-ghrita*, *Vrihat-Aswagandhá-ghrita*, *Kámadeva-ghrita*, *Vánarivatika*, *Kámágnisandipana-modaka*, *Madana-modaka*, *Satávari-modaka*, *Ratiballabha-modaka*, *Sreegopála-taila*, and *Pallavasára-taila*. Our own RATIVILA'SA relieves both these diseases very promptly. For preventing wet dreams, the following preparation proves beneficial ; it should be taken at bed-time : the pulv of *Kábábchini*, of the weight of 1 anna, camphor, 2 *rátis*, and opium, half a *ráti*, compounded together and mixed with honey, or only the pulv of *Kábábchini*, of the weight of 2 annas, mixed with honey. Our own

SIVADA pills are also very efficatious for preventing such dreams. For preventing the quick discharge of semen, the boluses spoken of above, as also *Nágavallyádichurna*, *Arakádi-vatiká* *Sukraballabha-rasa*, and *Káminividrávana-rasa*, are regarded as highly effiicacious.

Diet and Forbidden Practices.

All kinds of nourishing food are the proper regimen in both these diseases. At daytime old rice of the finer varieties, *Rohita* fish, the meat-juice of goats, sheep, sparrows, hens, pigeons, quails (*perdix chinnensis*) francoline partridges, such pulses as *Phaseolus Mungo*, *Cicer lens*, and *Cicer arietinum*, eggs of geese, the testicles of goats, potatoes, *Trichosanthes dioica*, *Ficus golmerata* (of the smaller variety), the bulbous root-stock of *Colocasia Indica*, cabbages, turnips, carrots, and similar vegetables cooked with *ghee* (instead of oil), should be taken. The evening meals should consist of *puris* or *chapatis* of wheat flour, curries made of the vegetables named above, milk, and sweets not exceeding the measure that is proper. For tiffin the patient may take such articles as are made of *ghee*, sugar, and the flour of wheat or of gram. Such fruits as Cabul pomegranates, almonds, *Pistacia vera*, *Uvæ passæ*, grapes, dates, mango, jack, and *Carica papaya*, &c., are beneficial. The patient should take all kinds of nutritive diet, without impairing his digestive power. Baths may be taken agreeably to what he can bear. Excessive salt, chillies and other pungent things, sour things in excessive measure, exposure to the heat of the sun or of the fire, night-keeping, excessive drinking, sexual indulgence, and labour that produces fatigue. should be avoided.

CHAPTER LII.

OBESITY.

Causes and Symptoms

If one always takes such food as generates Phlem, or abstains from physical exercises and every sort of physical labour, or sleeps at daytime, then the food taken, before being digested properly, becomes transmuted into a raw juice that is sweet in taste. From the oily part of that raw juice results an increase of adeps terminating in the disease called Obesity. In this disease, in consequence of the extraordinary increase of adeps the Juice-bearing and Blood-bearing ducts become obstructed. The result is that the other ingredients of body derive no nourishment ; only the adeps increases beyond measure and leads to such Obesity of the frame as to make the owner entirely incapable of every kind of exertion or locomotion. Short breaths, thirst, swoons, excessive sleep, sudden obstructions in breathing, stupefaction of the body, excessive hunger, copious perspiration, a fœtid smell of the body, and loss of strength as also of the capacity for sexual indulgence are some of the symptoms that accompany this disease.

After-consequences of the Excessive Increase of Adeps.

When the adeps increases excessively, all Three Faults becomes excited and suddenly bring about such diseases as pimples and eruptions of the kind that appear in *Prameha*, as also fever, fistula-in-ano, and other terrible ailments. When these diseases appear, the person suffering from Obesity very frequently meets with death.

Treatment.

The principal treatment of this disease consists of the adoption of such measures as dry the system and make the body lean. By drinking every mornig honey mixed with water, relief may be had in this disease. The pulv of the Three *myrobalans*,

or of the Three Bitters, mixed with mustard oil and salt, if taken continuously for a long time, cures Obesity. Another medicine consists of the following, taken in equal proportions, *viz.*, *Embelia Ribes*, dry ginger, the ashes of green barley spikes, the ashes of pure iron, barely, and the fruit of *Phyllanthus Emblica*. The compound should be taken with honey. The juice of *Premna serratifolia*, as also *Silá-Jatu*, * is specially beneficial in this disease. The scriptural medicines, are *Amritádi-guggulu*, *Navaka-guggulu*, *Tryushanádya-lauha*, *Váravágni-lauha*, *Váravágnirasa*, and *Triphaládhya-taila*. For removing the fœtid smell of boby, *Mahasugandhi-taila*, or our own HIMANGSUDRAVA is highly efficacious.

Diet and forbidden Practices.

At day-time the meat should consist of rice obtained from the paddy called *Syámá* (*Pamcum frumentaceum*) or if this is not obtainable, old rice of the finer varieties, the soup of fishes classed as small, and such vegetables as *Ficus glomerata* (of the smaller variety,) the plantains known as *Kánchkalá*, plantain flowers, the fruit of *Trichosanthes dioica*, and old fruit of *Cucurbita Pepo*, and the juice of *Citrus acida* of the varieties known as *Páti*, and *Kágji*. For evening meals the patient may take *chapátis* of the flour, called *Atá*, of barely, and curries made of the same vegetables. Among sweets the patient may take a little sugar-candy. He should not bathe. If, however, he cannot remain with bathing, he may use boiled water rendered cool for the purpose. He should also drink boiled water. Physical exercises and labour, mental activity, walking, night keeping and sexual indulgence are specially benecial in Obesity. The patient should abstain from all food that is oily or that generates Phelgm, as also milk, curds, *Ghee*, butter, meat, fish, food cooked in *Ghee*, soft or luxurinant beds. He should sleep, as much as possible,

* The term is applied to certain bituminous substances said to exude from rock during the hot weather. It is said to be produced on the Vindhya and other moutains where iron abounds.

and sleep at day time. He should not sit in the same place for a long time, nor keep himself idle. The absence of mental exercise is specially baneful in this disease.

CHAPTER LIII.

EXCESSIVE LEANNESS.

Causes &c., and Treatment.

By eating food that is dry, undergoing excessive toil, indulging in excessive mental activity, or nursing anxieties, and by indulging also in sexual congress in an inordinate measure, one gets the disease called Excessive Leanness or Emaciation. When this ailment sets in, the adeps, flesh, and all the other ingredients becomes attenuated. The result is that the patient gradually becomes weaker and weaker. *Physalis flexuosa* forms one of the best medicines for this disease. It should be taken, cooked with milk, *Ghee*, or water, every day. Among the medicines spoken of in the chapter on Thinness of the Semen, *Aswagandhâ-ghrita*, and *Amrita-prâsa-ghrita* are very beneficial in leanness. Besides, *Cchâgaládya-ghrita* and other nourishing medicaments spoken of in the chapter on Nervous diseases, prove efficacious in curing Emaciation. Our own ASWANGANDHARISHTA is a highly beneficial medicament for this disease. By rubbing the wasted body with the following preparation very good results may be expected : the *Kalka* of *Physalis flexuosa*, of the measure of one seer ; the decoction of the same, six seers ; and milk, six seers ; these should be cooked with the oil of sesame seeds, of the measure of four seers.

Diet.

The patient should take *Ghee*, milk, meat, flesh, and all kinds of nourishing food. He should try to have good slumber. He should indulge in sleep at day time. He should give up all kinds of

labour. Freeing himself from all kinds of anxieties and mental activity, he should try to pass his time cheerfully. Nourshing meat forms the best diet in this disease. The directions about regimen and forbidden practices laid down in the chapter on Impotence and Thinness of the Semen apply to this ailment also.

CHAPTER LIV.

ABDOMINAL DROPSY.

Causes.

Of all varieties of Abdominal Dropsy the one cause is certainly weakness of the digestive fire. Besides this, some other circumstances operate to bring about this disease. These are the eating of such food as produces indigestion and accumulation of water in the stomach. All these causes provoke the Faults which obstruct the sweat-bearing and water-bearring ducts of the body, and vitiate the upward and the downward breaths (*Prána* and *Apáná*), and the digestive fire. The result is 'Abdominal Dropsy.' There is another way in which this disease may arise. When the Spleen or the Liver becomes excessively enlarged, or when the intestines suffer any injury, and water accumulates within them, Abdominal Dropsy presents itself.

General Symptoms.

Flatulence of the stomach, incapacity for locomotion, weakness, total loss of appetite, swellings, langour of the whole body, suppression of stools and the downward Wind, burning of the skin, and drowsiness are the general symptoms of the disease.

Varieties.

Abdominal Dropsy is of eight varieties. They are 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. that born of all the Three Faults, 5. Spleen-born, 6. Liver-born, 7. that born of

accumulated stools &c., 8. that born of accumulated water, and 9. that born of intestinal wounds.

Symptoms of the Wind-born Variety.

In the Wind-born Variety swellings appear at the hands. the feet, the navel, and the abdomen, as also pains in the abdomen, the sides, the stomach, the waist, the back, and the joints. The other symptoms are a dry cough ; a relaxation of the body ; a sense of heaviness in the lower part of the body ; suppression of stools and urine : darkness or redness of the skin, the eyes, and the urine ; sudden diminition or increase of the abdominal swelling ; piercing or breaking pains in the stomach ; the appearance of fine dark veins above the stomach ; a hollow sound when the stomach is struck, like that emitted by a bag of air struck with the hand ; and the constant movement of the Wind within the stomach, accompanied by pain.

Symptoms of the Bile-born Variety.

In the Bile-born Variety the symptoms that manifest themselves are fever, swoons, a pungent taste in the mouth, Vertigo, Diarrhœa, yellowness of the skin and the eyes, copious perspiration on the stomach, a burning sensation of the body accompanied by heat and pain and extreme softness of the body. The greater part of the body becomes covered with veins of a green or yellow or coppery colour. The patient feels as if hot vapours are arising from the surface of the stomach.

After-consequence

The Bile-born Variety of Abdominal Dropsy very soon developes into Dropsy characterised only by accumulation of water.

Symptoms of the Phlegm born Variety.

In the Phlegm-born Variety the symptoms that manifest themselves are a stupefication of the body, loss of the sense of touch, swellings, heaviness of the limbs, sleep, nausea, disgust for food, asthmatic breath, cough, and paleness of the skin. The addomen becomes enlarged, stupified, bright, hard, cool, heavy, unmoving and covered with white

veins. The progress of this variety of Dropsy is very slow, for the disease does not gain in intensity till after a long time.

Symptoms of the Variety born of the Three Faults

If one eats food which is vitiated by the presence in it of nails, or hair, or urine, or stools, or any kind of poison, or which is inconsistent with the requirements of the season, one's Faults become all excited with the result that Dropsy born of all the Three Faults succeeds. The symptoms presented are those, in a combined form, of the three separate varieties mentioned above. The patient becomes pale and emaciated, and his throat becomes parched with thirst. He swoons repeatedly. This Dropsy increases and becomes painful in the cold season or when the patient comes in contact with cold winds, or on days of rain and storm. This Variety of Dropsy is also known as *Dushyodara* or Dropsy due to vitiated ingredients of the body.

The Causes and Symptoms of Spleen-born and Liver-born Varieties.

By eating continually food that generates or provokes the Phlegm, or that becomes sour in course of digestion, the Phlegm and the blood become vitiated and cause enlargement of the Spleen or the Liver, or of both. When the Spleen or the Liver becoming excessively enlarged, enlarges the stomach with it, and when such symptoms manifest themselves as langour of the body, mild fever, loss of strength, paleness of complexion, and other supervening indications of excited Phlegm and Bile, the disease is called Spleen born or Liver-born Dropsy. In Spleen-born Dropsy, it is the left side of the abdomen that is enlarged more than the right. In the Liver-born Variety the right side becomes more enlarged than the left. If the Wind predominates in any of these diseases, then *Udâvartta* and *Anâha*, accompanied by pain, succeed. If the Bile predominates, the supervening symptoms are loss of consciousness, thirst, burning and fever. If the Phlegm predominates, heaviness of the limbs, disgust for food, and hardness of the stomach appear.

If hair or gravels be present in the food and pot-herbs, &c., that one takes, such hair and gravels, entering the intestines, inflict wounds upon them, producing sores. The result is that the stools and the Faults accumulate within the wounded intestines and produce the variety of Dropsy, characterized by accumulation of stools, which is known by the name of *Vaddhagudodara.* In this variety the part of the abdomen which lies between the heart and the navel is seen to swell. The patient passes stools with great difficulty in little quantities.

Symptoms of the Variety born of Accumulated Stools, &c.

If thorns and thorny substances be present in the food one takes, they pierce the intestines. Over-feeding,and even yawning, sometimes, are seen to tear the intestines. The watery juices, secreted from the wounds, collect together and enlarge the abdomen below the navel. Watery secretions also issue out of the anal canal. This Dropsy that is born of intestinal wounds is called *Parisrâbyudara.* In this disease the patient feels excrutiating pains. He feels as if his abdomen is being pierced with a thounsand needles or is being torn asunder.

Symptoms of the Variety born of Intestinal Wounds.

If one suddenly drinks cold water after having taken oils or enemata, either oily or dry, or emetics or purgatives, the water-bearing ducts of the body become vitiated. The same result follows if the water-bearing ducts are smeared by the oils taken. The consequence, in both cases, is the emission of water from those ducts. It is needless to say that the water emitted gradually enlarges the stomach. This disease is called *Jalodara,* that is, Abdominal Dropsy generated by accumulated water. The stomach becomes bright and enlarged. In consequence of its being full of water, it rises and sinks as the patient moves and gives a sound, when struck by the hand. Another symptom is

Symptom of the Variety born of Accumulated Water.

the appearance of pain all round the region of the navel.

Curability or Otherwise.

Almost all Varieties of Abdominal Dropsy are difficult to cure. Those arising from intestinal wounds and accumulated water are exceedingly so. Cure cannot be expected without a surgical operation. If the disease be old, or if the patient loses his strength, it then becomes incurable, whatever the Variety is. Those Varieties, again, in which the patient's eyes become swollen, the pennis becomes curved, the skin thin and filthy, and strength, digestive power, blood, and flesh decrease, or in which the patient's sides seem to him to be broken, and in which the additional symptoms of disgust for food and Diarrhœa appear, and in which purgatives do not act properly, prove incurable and soon result in death.

Treatment.

In almost all Varieties of this disease all the Three Faults are found to be excited. Hence the treatment should have for its object the alleviation of every one of the faults. Medicines should be administered for increasing the strength of the digestive fire if the patient's power of digestion be impaired. For purging, castor-oil should be administered with either warm milk or cow's urine. In the Wind-born Variety, *sweda* should be applied after rubbing the body with medicated *ghee* and oils. After this the patient should be purged and his stomach properly bandaged with a piece of cloth. Whey forms a good medicine. In the Wind-born Variety it should be taken with *Piper longum* and *Saindhava* salt ; in the Bile-born, it should be drunk with sugar and pepper ; in the Phlegm-born, it should be drunk with *Ptychotis Ajowan*, *Saindhava* salt, cummin seeds and the Three-bitters ; and in that Variety which is born of all the Three Faults, it should be taken with the Three-Bitters, the ashes of green barley spikes, and *Saindhava* salt. This medicine relieves heaviness of the limbs and disgust for food. In those Varieties of the disease which are

due to enlargement of the Spleen or the Liver, the treatment should be according to what is laid down in the chapter on the enlargement of those organs. In the Variety due to accumulated stools, *sweda* should be first applied and then some strong purgative. Almost all Varieties of Dropsy may be relieved by *Cedrus deodara*, *Moringa pterygosperma*, and *Achyrathes aspera*, reduced to paste and dissolved in cow's urine, or by the paste of *Physalis flexuosa*, dissolved in cow's urine. The patient derives much benefit in all Varieties of the disease by drinking every morning a *chatak* of buffalo's urine. Another medicine that is beneficial in all Varieties consists of the following, *viz.*, *Boerhavia diffusa*. *Cedrus deodara*, *Tinospora cordifolia*, *Cissampelos hernandifolia*, the roots of *Ægle marmelos*, *Tribulus lanuginosus*, *Solanum Indicum*, *Solanum Xanthocarpum*, turmeric, *Berberis Asiatica*, *Piper longum*, the roots of *Plumbago Zeylanica*, and *Justicia Adhatoda*, taken in equal measure, reduced to pulv and dissolved in cow's urine. Abdominal Dropsy caused by accumulated water, swellings, Elephantiasis, and Broncho-cele, and Rheumatism may all be relieved by drinking the decoction of the Ten-Roots, *Cedrus deodara*, dry ginger, *Tinospora Cordifolia*, *Physalis flexuosa*, and *Chebulic myrobalans*. The infusion of *Physalis flexuosa*, the bark of *Melia Azadirachta*. the leaves of *Trichosanthes dioica*, dry ginger, *Picorrhiza kurroa*, *Trinospora Cordifolia*, *Cedrus deodara*, and *Chebulic myrobalans* relieves of abdominal Dropsy, swellings on the body, Cough, *Sula*, Asthma, and Jaundice. The following scriptural medicines should be applied with discretion, considering the particular Fault that is excited : the decoction of the group beginnning with *Physalis flexuosa*, the pulv of the group beginning with *Aplotaxis auriculata*, the pulv called *Sámudrádya*, *Trailokyasundara-rasa*, *Ichchábhedi-rasa*, *Nárácha-rasa*, *Pippaládya-lauha*, *Chirtraka-ghrita*, *Mahábindu-ghrita*. If the patient be weakened, then, instead of administering any strong purgative, our own SARALABHEDI pills should be administered.

Diet and Forbidden Practices.

In abdominal Dropsy the food to be taken should be light and capable of increasing the strength of the digestive fire. When the disease is in its intensity the *manda* of *Colocasia, Indica*, or milk, agreeably to what the patient can bear, or milk, and sago, and such other light food should be given. When the disease is not in its intensity, old rice of the finer varieties, the soup of *Phaseolus Muugo*, and curries made of such vegetables as *Trichosanthes dioica*, brinjals, *Ficus glomerata* (of the smaller variety,) *Arum Campanulatum, Colocasia Indica*, the cods of *Moringa pterygosperma, Momordica, mixta*, small radishes, *Physalis flexuosa* (of the white variety), ginger &c., are prescribable. The curries should be cooked with a little *Saindhava* salt. The evening meals should consist of milk and sago. If the patient has appetite, thin *chapâtis* of wheat flour may be taken. Boiled water, made cool, should be drunk. All food that is heavy, such as cakes, &c., sesame, salt, the variety of dolichos known as *simbi*, baths, sleep at day-time, and labour, should be avoided. These are especially baneful in this disease.

CHAPTER LV.

ŒDEMA OR INFLAMMATION.

Causes.

If one eats food which contains alikaline ashes, or which is sour, or of keen virtues or hot, or heavy, when one has been emaciated and weakened by observance of fasts or the use of food of inharmoninous ingredients, or by such diseases as fever, Diarrhœa, *Grahani*, Jaundice, Piles, Hemorrhage due to excitement of the Bile, and enlargement of the Spleen or of the Liver, or by the administration of emetics and other correctives, one is attacked by the disease called œdema or inflammatory swellings. Other causes, such as the taking of curds, or

unripe articles, or earth, or pot-herbs, or food consisting of such inharmonious ingredients as milk and fish, lead to this disease. If, again, one does not take emetics or purgatives when one requires them, or if emetics or purgatives be not administered in sufficient and proper measure, this disease manifests itself. Women, after abortion or premature delivery, are generally attacked by it. Wounds also, inflicted on vital parts, produce this ailment. The excited Wind, forcing the vitiated blood, the Bile, and the Phlegm into the outer ducts of the body, and itself becoming obstructed by them, causes the skin and the flesh to swell up. This disease is called Œdema. Before it is developed, the incubatory symptoms are a sensation of burning, pain accompanied by the sensation of the arteries and nerves being extended or stretched out, and heaviness of the limbs. The general symptoms of the disease are swelling of particular parts, heaviness of the parts swollen, and disappearance or reappearance of the swelling without apparent cause. Besides, the part swollen is hot to the touch. Distension of the nerves, paleness of the complexion, and horripilation also manifest themselves. The disease is regarded as of seven varieties. These are 1. Wind-born, 2. Bile-born, 3. Phlegm- born, 4. that born of Wind and Bile, 5. that born of Wind and Phlegm, 6. that born of Bile and Phlegm, and 7. that born of all the Three Faults.

Symptoms of the Wind-born Variety.

Wind-born swelling is never stationary in one place. In consequence of its disappearance without apparent cause, it is, at such times, believed to be cured. The upper cuticle of the skin over the swollen part, becomes thin, rough to the touch, red or dark in colour, bereft of sensation, and characterized by tingling pain. This swelling yields or sinks when pressed. As soon as the pressure is removed, it reappears in the same form. It increases at day-time and decreases during the night.

Symptoms of the Bile-born Variety.

Swelling born of the excited Bile is soft to the touch, has an odor of its own, and is dark or white or red in colour. It has great heat and produces a burning sensation and excessive pain. Suppuration follows. The other symptoms are Vertigo, fever, perspiration, thirst, and a sense of inebriation. The eyes assume a red colour.

Symptoms of the Phlegm-born Variety.

Phlegm-born swelling becomes heavy, immobile, and of a pale complexion. The symptoms manifested are disgust for food, the discharge of watery secretions from the mouth, sleep, vomiting and loss of appetite. This swelling sinks when pressed and does not rise up when the pressure is removed. It increases at night time and decreases in the day. Its growth is slow and its cure too is tardy.

Symptoms of other Varieties.

When the symptoms of two Faults present themselves conjointly, the swelling is regarded as born of those two Faults. Similarly when the symptoms of all the Faults appear, the swelling is said to be born of all the Three Faults.

Different Seats of the Disease.

If the Fault or Faults capable of producing swellings be stationed in the thorax, the swellings appear in the upper part of the body ; if in the *Pakkásaya* (that part of the stomach where digestion takes place), swellings appear in the middle part of the body ; if in the receptacles where stools and urine lie, the swellings appear on the soles of the feet ; and if in the whole body, they appear all over the body.

Curability or Otherwise of the Disease.

When Œdema appears on the middle portions of the body or all over the body, it becomes difficult of cure. In those cases of Œdema which appear on the right or the left side, or which appear on the upper or lower half of the body, or which, appearing on the lower part of the body, spreads upwards by degrees, there is great chance of

death. If, however, Œdema appears, as a supervening symptom of Jaundice and other diseases, or on the feet, and spreads upwards, fatal results do not follow. In women the Œdema that appears at first in their face and then gradually descends downwards to the feet, generally proves fatal. Œdema appearing in the rectum, in both sexes, terminates in death. So also Œdema appearing in the abdomen, the stomach, the region of the throat and the neck, and in other vital parts, becomes incurable. That Œdema which is big and rough, as also that in which the supervening symptoms are asthmatic or short breath, thirst, vomiting, weakness, fever, and disgust for food, does not admit of cure. The disease, when it affects an old man or a woman, a child or one that is exceedingly weak, should be known as incurable.

Treatment

When Œdema appears as a supervening symptoms of any perticular disease, medicines capable of curing it should be administered along with those that are used for curing the principal disease. The discharge of stools and urine must be kept free. In the Wind-born Variety, if the bowels be constipated, milk with castor oil should be given. The decoction of the Ten-Roots is specially beneficial. In Bile-born Œdema the pulv of the roots of *Convolvulus Turpethum*, of the measure of two annas, should be administered with cow's urine. Another remedy is the decoction of the roots of *Convolvulus Turpethum*, *Tinospora cordifolia*, and the three *myrobalans*. In the Phlegm born Variety, the decoction of *Physalis flexuosa*, dry ginger, the roots of *Convolvulus Turpethum*, *Tinospora cordifolia*, *Chebulic myrobalans*, and *Cedrus deodara*, should be given with a little of cow's urine and two annas weight of *Balsamodendron Mukul* thrown into it. Pepper reduced to pulv, with the juice of the leaves of *Ægle marmelos* or *Melia Azadirachta* or *Physalis flexuosa*, proves specially beneficial in all varieties of the disease. Œdema is relieved by rubbing it with the juice of the leaves

of *Euphorbia nerifolia.* The following scriptural medicines are prescripable with discretion. *Pathyádikwátha, Punarnaváshtaka, Sinhásyádi-páchana, Mánamanda, Sothári-churna, Sothári-mandura, Kansaharitaki, Katukádya-lauha Trikatwadi-lauha, Sothakálánala-rasa, Panchámrita-rasa,* and *Dugdhavati.* The scriptural medicines, mentioned in the chapter on the disease of the *Grahani,* such as *Swarnaparpati* may be used in this disease with discretion. In Œdema due to Jaundice, such scriptural medicines as *Takramandura* and *Sudhánidhi,* are highly beneficial. If the patient takes the medicine *Dugdhavati* or *Swaranaparpati* he should refrain from taking salt, and should drink milk for water. If there be no fever with Œdema, *Chitrakádya-ghrita,* should be given to the patient and the swollen parts should be rubbed with such oils as *Punarnavádi-taila,* and *Mulakádi-taila.*

Diet.

The diet which is prescribed in Abdominal Dropsy should be prescribed in this disease also. Those kinds of food and practices which are forbidden in Dropsy should be abstained from in this disease.

CHAPTER LVI.

ENLARGEMENT OF THE SCROTUM.

Causes.

The Wind, excited by adequate causes, passes from the groins to the Scrotum, and then vitiating the other Faults and ingredients of the body, enlarges the scrotum and causes it to swell. Such swelling is accompanied by pains. This disease is known by the name of *Koshavriddhi* or enlargement of the Scrotum.

Its Varieties.

It is of seven varieties, *viz.*, 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. Blood-born, 5. that born of the adeps, 6. that born of the urine, and 7. that born of the intestines.

Symptoms of the Different Varieties.

In the Wind-born Variety the Scrotum being enlarged assumes the aspect of a leathern bag puffed with Wind. It is dry and a slight cause brings about pain. In the Bile-born Variety the Scrotum looks red like the ripe fruit of *Ficus glomerata* of the larger variety. It is accompanied by heat and a burning sensation. If allowed to remain unchecked for sometime, the inflammation increases and suppurates at last. In the Phlegm-born Variety of the disease, the Scrotum is cold to the touch, heavy, glossy, hard and accompanied by pains and an itching sensation. In the Blood-born enlargement, called Hematocele, the Scrotum becomes dark, covered with abscesses and sores, and discovers the indications of the Bile-born Variety. In that Variety of the disease which is born of the adeps, * the Scrotum assumes the aspect of a ripe palmyra fruit. Further it bocomes soft to the touch and discovers all the symptoms of Phlegm-born enlargement. If one always suppress the urgings of urine, † he gets enlargement of the Scrotum born of urine. The Scrotum becomes soft to the touch and painful. Besides, when one walks, the Scrotum sinks and rises like a leathern bag full of water. In this Variety, the patient sometimes feels pains like those in Strangury. The Scrotum hangs down if the patient moves about. By eating food that excites the Wind, by plunging in cold water, by suppressing the urgings of both stools and urine, by straining to pass stools and urine when no urging is felt, by carrying heavy loads, by walking long distances on foot, by disposing the limbs in improper attitudes, and by doing rash acts that put a severe strain on the system, the Wind, bocoming excited, contracts one of the small intestines and brings it down towards the groins, and a knotty swelling takes place

* '*Medaja-vriddhi* is that Variety of Enlargement which is called Elephantiasis of the Scrotum.

† *Mutraja-vriddhi*, of Enlargement of the Scrotum due to the urine, is known by the name of Hydrocele.

near either of the groins. This is called enlargement of the intestine or Hernia. * If it be allowed to remain for some time without treatment, the consequence is enlargement and swelling of the scrotum with pain and senselessness of the parts. If the scrotum be pressed, the Wind moves upwards, producing a kind of rumbling noise. Sometimes this happens when no pressure is put upon the Scrotum. The wind soon returns, however, and causes the S crotum to swell as before. Hernia is incurable.

Symptoms &c., of *Vátasira.*

A kind of enlargement of the Scrotum arises on the day of the New-moon or of the Full-moon, or on the tenth or the eleventh lunar day, in accompaniment with strong fever characterized by shivering and pain in the whole body or the joints. This enlargement disappears of itself two or three days after. If one of the testicles is swoollen the disease is called *Eka-sira.* If both, it is called *Váta-sira.* †

Every variety of enlargement described above should be treated at the outset : otherwise it becomes difficult of cure, or even incurabe, In all enlargements, purgatives constitute the best medicine. The patient should be purged by giving him a sufficient measure of castor-oil, mixing it with milk in the case of the Wind-born variety, and with the decoction of the Ten-Roots in the cases of the Bile-born and the Blood-born varieties. In the Phlem-born and the Adeps-born varieties, the Three-Bitters and the decoction of the three *Myrobalans* should be administered, mixing them with the ashes of green barley spikes, of the measure of two annas, and *Saindhava* salt, for this is a purgative. In the Urine-born variety, tapping should be resorted to with a proper instru-

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* '*Antravriddhi*, or Enlargement of the Intestine is called Hernia. Its inclusion within the disease known as Enlargement of the Scrotum is certainly a mistake. It is altogether a separate disease. It should not be regarded as any variety of Enlargement of the Scrotum.

† This distinction is not observed in western medicine ; this sort of swelling is known by the name of Orchites.

ment for letting out the accumulalated water. As regards intestinal enlargement (Hernia), relief may be expected from treatment till the enlargement reaches the Scrotum; for, if the disease reaches that stage it becomes partically incurable. For relieving Hernia the patient should be given Castor-oil mixed with milk that is boiled either with the roots of *Sida Cordifolia*, or with *Vanda Roxburghii*, liquorice, *Tinospora cordifolta*, the roots of *Ricinus communis*, *Sida cordifolia* and *Tribulus lanuginosus*. All enlargements are prompty relieved by plasters made of *Accorus calamus* and mustard-seeds, or of the bark of *Moriga pterygosperma* and mustard-seeds, or of ginger and the seeds of *Echites scholaris*, or of the bark of *Calatoropis gigantea* (of the white variety) pounded with *Kánji*. Enlargenent of the Scrotum may be promptly relieved by wrapping the Scrotum with the leaves of *Sesbania aculeata*, heated on a frying pan. Considerable benefit is derived in all varieties of enlargement by using our own KOSHAVRIDDHI-MAHAUSHADHA. The scriptual medicines are *Bhaktottariya*, *Vriddhivádhika-vati*, *Vátári*, *Sátapushpádya-ghrita*, *Gandharvahasta-taila*, and those which have been laid down in the chapter under Elephantaisis, such as *Krishnádi-modaka*, *Nityánada-rasa* &c., These should be used with discretion. For rubbing the Scrotum, *Saindhavádya-ghrita*, and those oils and *Ghee* which have been laid down in the chapter on Inflammatory or other swellings, such as *Punarnavá-talia*, *Sushkamulakádi-talia*, &c., are prescribable. As regards Hernia, when it is in vigour, the patient should use a steel truss which is sure to give him relief.

Diet and forbidden Practices.

Old rice of the finer varieties, such pulses as *Phaseolus Mungo*, *Cicer lens*, *Cicer arietinum*, *Cajanus Indicus*, and such vegetables as the fruit of *Trichosanthes dioica*, brinjals, potatoes, plantain-flowers, carrots, the fruit of *Ficus glomerta* (of the smaller variety), *Momordica charantia*, the bulbous root of *Colocasia Indica*, the cods of *Moringa pterygosperma*, ginger, the leaves of *Pœderia fœdita*, garlics &c., should

constitute the meals during day-time. The patient may, at intervals, take a little of goat's meat as also those fishes that are classed as small. All kinds of bitter things that have purgative properties prove beneficial. The evening meals should consist of *Puris*, *Chapaties*, curries of the vegetables mentioned above, and a little measure of goat's milk. For drink he should have boiled water made cool. For baths also boiled water should be used. In enlargements of the Scrotum, the patient should, besides, tie up the Scrotum strongly by using what is called a *langote*. * New rice, every kind of heavy food, curds, the stalks and leaves of *Basella rubra*, such pulses as *Phaseolus radiatus*, ripe plantain fruit, and too much sweets should be abstained from. Cold water for slaking thirst, journeys on foot, sleep during day-time, suppressing the urgings of stools and urine, baths, eating before the food last taken has been digested, and rubbing the body with oil, produce baneful consequences.

CHAPTER LVII.

BRONCHOCELE AND ENLARGEMENT OF LYMPHATIC GLANDS.

Causes and Symptoms Bronchocele.

The Wind, the Phlegm, and the adeps being excited and vitiated by adequate causes, produce a swelling in the throat, longish like the Scrotum. This is known by the name of *Galaganda*, or Bronchocele. It is regarded as of Three Varieties : 1. Wind-born, 2. Phlegm-born, and 3. Adeps-born. In Wind-born Bronchocele, there is piercing pain as if the patient is being constantly pricked with a hundred needles.

* A *Langote* is a long piece of thick cloth worn round the waist more as an apology for covering than a covering of any sort which decency can sanction. Sometimes the *Langote* consists of a triangular piece of cloth, all the angular ends being tied together in a knot below the navel.

The swelling is overspread with dark nerves. It becomes rough and is of a red colour. The progress of this kind of Bronchocele is very slow, for it takes a long time to enlarge. The patient's mouth becomes tasteless and his palate and throat become dry. This Variety of Bronchocele seldom or very rarely terminates in suppuration. Phlegm-born Bronchocele becomes hard, white in colour, heavy acompanied by intense tickling, cool, and large in size. Its progress towards enlargement is slow, and it is not very painful. The patient has the taste of honey in his mouth, and the palate and the throat become filled with Phlegm. That variety of Bronchocele which is born of vitiated Adeps becomes glossy, heavy, pale in colour, endued with a fœtid smell, accompanied by a tickling sensation, and slightly painful. Its appearance is like that of potato, the root being thin while the top is thick. It increases or decreases with the increase or decrease of the body. The patient's face becomes glossy like oil and a gurling noise is constantly emitted by throat. That Bronchocele in which the patient feels a difficulty of breathing, in which the whole body becomes soft and lean, and which is accompanied by digust for food and hoarseness of voice, is regarded as incurable. If the disease be also of more than one year's standing, cure can scarcely be expected.

Causes and Symptoms of Enlargement of Lymphatic Glands.

When the vitiated Adeps and Phlegm cause enlargements of the lymphatic glands on the shoulders, or along that duct of the neck which is called *Manyâ*, or around the neck and the throat, or in the armpits, the disease is called *Ganda-málâ*. The word means a string or series of enlarged glands. The shape these glands assume is like that of jujubes or the fruit of *Phylanthus Emblica*. The enlarged glands slightly suppurate after a long time. If among the glands thus enlarged some suppurate and some become absorbed or disappear, with the result that some new ones become enlarged, the disease is

then known by the name of *Apachi*. If *Apachi* be accompanied by inflammation of the schneiderian membrane, pains in the sides, Cough or Bronchitis, Fever, and vomiting, it becomes incurable. If unaccompanied by such or other morbid affections, it can be cured.

Cystic Tumours

When swellings of a knotty formation appear on any part of the body, these are called *Granthi*. When, however, fleshy swellings appear that are large and round, fixed or immobile, and accompanied by slight pain, these are called *Arbuda*.* Since the shape of the swellings in both cases resembles that of the enlarged glands in *Galaganda*, both these diseases are included in this chapter.

Treatment of Bronchocele.

In enlargement of lymphatic glands the treatment should be principally directed to the alleviation of the Phlegm. A plaster should be applied on the enlarged glands, consisting of the roots of *Butea superba*, grinded into a paste with water in which *A'tapa* rice has been washed. Another plaster consits of mustard seeds of the white variety, the seeds of *Moringa pterygosperma*, linseeds, barley, and the seeds of the garden radish, pounded together with whey. By snuffing *Vit* and *Saindhava* salt pounded together with the juice of bitter gourds much benefit may be expected. The patient should drink *Nityánanda-rasa* and *Amritádya-taila*, and *Tumbi-taila*.

Treatment of enlarged Lymphatic Glands.

The plaster prescribable in Bronchocele may be used in treating Enlarged symphatic glands also. The patient should drink the decoction of the barks of *Bauhinia acuminata*, throwing into it a small measure of pulv ginger, or the decoction of the roots of *Capparis trifoliata*, throwing into it a little honey. Considerable benefit is derived, in even cases that are old, from the application of the following

* *Granthi* corresponds with what is called *cystic tumours* in European medicine, while *Arbuda* is known by the name of tumours.

plaster, *viz.*, the roots of *Cucumis Colocynthis*, or those of *Clitorea Ternatea* (of the white variety), pounded with cow's urine. The following medicines also are beneficial in this disease, *viz.*, *Kinchanira-guggulu*, for internal administration, *Cchucchundari-taila* and *Sindurádi-taila* for external application, and *Nirgunda-taila*, and *Vilwádi-taila* for use as errhines.

Treatment of *Apachi*.

When the enlargement of lymphatic Glands develops into *Apachi*, much benefit is derived from the application of a plaster consisting of the bark of *Moringa pterygosperma* and that of *Cedrus deodara*, pounded together with *kanji* and heated on a fire. Another plaster consists of the following : mustard seeds of the white variety, leaves of *Melia Azadirachta*, and the fruit of *Semecarpus Anacardium*, burnt in a fire and pounded together with goat's urine. Relief may be had by rubbing *Gunjádya-taila*, as also *Chandanádya-taila*.

Treatment of *Granthi*.

One afflicted by *Granthi* (cystic tumours) should take the pulv of *Chebulic myrobalans*, with the juice of the sugar-cane. Plasters consisting of the flowers of *Bassia latifolia*, the bark of *Eugenia jambolana*, that of *Pentaptera Arjuna*, and that of *Calamus rotang*, pounded together, do much good. By applying plasters made of the roots of *Croton polyandrum*, those *Plumbago Zeylanica*, the exudation of *Emphorbia neriifolia*, that of *Calatropis gigantea*, treacle, the seeds of *Semecarpus Anacadium*, and sulphate of iron, suppuration may be brought about of *Granthi* or cystic tumours. These will then burst, and after the discharge of pus and other fœtid matter, become cured. Relief may be had in both *Granthi* and *Arbuda* by applying plasters made of carbonate of soda, the ashes of burnt radishes, and the pulv of conch shells. In *Arbuda*, blood-letting is needed. Rubbing these tumours first with the leaves of *Ficus glomerata* (of the smaller variety), or any rough substance, apply plasters made of these, *viz.*, the gum of *Shorea robusta*, *Aglaia Roxburghiana*, red

sandal wood, *Symplocos recemosus*, the extract of *Berberis Asiatica* and liquorice, all pounded together and then mixed with honey. Relief may also be had by first smearing the tumours with the gum of the banian, *Aplotaxis auriculata*, and *Panga* salt, and then binding them with banian leaves. Tumours may be reduced by applying plasters made of the seeds of *Moringa pterygosperma*, the seeds of the garden radish, mustard seeds, leaves of *Ocimum sanctum*, barley, and the roots of *Nerium odorum* pounded together with whey. If these medicaments fail to cure *Granthi* and *Arbuda*, surgical operation must be restored to.

Diet and Forbidden Practices.

In all those diseases the same observations in respect of diet and forbidden practices apply which have been laid down for enlargement of the Scrotum, &c. Hence it is not necessary to repeat them here.

CHAPTER LVIII.

ELEPHANTIASIS.

Names and Symptoms.

This disease, called in sanskrit *Slipada*, is commonly known by the name of *Goda* in Bengal. At first pain is felt in the groins. Then swelling appears in the lower part of the legs. At the outest, fever may be seen to manifest itself. Although this disease arises from provocation of the Phlegm, yet different symptoms are manifested according as this or that Fault becomes predominant. If the Wind predominates, the symptoms observable are the following : the swelling assumes a dark colour ; it presents an aspect of dryness ; cracks also may be noticed on it ; it is also accompanied by severe pain. Fever breaks out often and the pains increase or decrease without any apparent cause. If the Bile be predominant, the

swelling becomes soft, it asumes a yellow colour, it is accompanied by a burning sensation and fever. If the Phlegm predominates, the swelling becomes hard, glossy, white or pale in colour, and accompanied by a sensation of heaviness.

Symptoms of Incurability.

That Elephantiasis proves incurable in which the swelling becomes excessive or which presents numerous elevations like those of an anthill, or which is more than one year old, or in which there is a tickling or itching sensation accompanied by dischrarges of fœtid matter, or in which all the morbid indications supervene of the excited Faults.

Treatment.

Instances of this disease are common in those countries in which old water is accumulated in a large measure, as also in those where the weather is cold in all seasons. * Treatment should be begun as soon as the disease appears, ortherwise it becomes incurable. Fasts, purgatives, *sweda*, plasters, and such operations as are destructive of Phlegm, alleviate this disease. An efficacious plaster consists of *Datura fastuosa*, *Ricinus Communis*, *Vitex Nigunda*, *Boerhavia diffiusa* (of the white variety), *Moringa pterygosperma*, and mustard seeds, pounded together. Another plaster consists of the roots of *Plumbago Zeylanica*, *Cedrus deodara*, and mustard seeds of the white variety, or the bark of the roots of *Moringa pterygosperma*, pounded together with cow's urine and heated on a fire. Relief may be had from also applying a plaster made of the roots of *Calatropis gigantea* (of the white variety) pounded with *kánji* into a paste. Another very efficacious plaster may be made of the mustard seeds of the white

* What is meant by old water accumulating in excessive measure is this ; there are countries in which rain is scanty and where the people depend for their water supply on large stagnant lakes. There are countries where the people have no rivers or running streams to draw their water from. Such countries are said to have old water accumulated in excessive measure.

variety, the seeds of *Moringa petrygosperma*, the seeds of *Crotalaria juncea*, linseed, barley, and the seeds of the garden radish, pounded together with the juice of the leaves of *Euphorbia neriifolia*. In the Bile-born variety of the disease plasters should be applied consisting of *Rubia cordifolia*, liquorice, *Vanda Roxburghii*, *Solanum nigrum*, and *Boerhavia, diffusa*, pounded together with *kánji*. The plaster also known by the name of *Madanádi*, is very beneficial. The roots of *Sida cordifolia*, pounded into a paste with the juice of the palmyra tree, relieves all varieties of Elepantiasis. The patient derives benefit from drinking *Ghee* mixed with the roots, reduced to a paste, of the parasites growing on *Flacourtia sopida*. The roots, again, of such parasites, tied on thigh, relieve this disease. Another good medicine for internal administration consists of *Chebulic myrobalans* fried in castor oil and reduced to pulv and mixed with cow's urine.

Scriptural Medicines.

The scriptural medicines are *Kanádi-churna*, *Pippalyádi-churna*, *Krishnádi-modaka*, *Nityánanda-rasa*, *Slipadagajakesari*, *Saureswara-ghrita*, and *Virangádi-Taila*. These should be administered with discretion.

Diet and Forbidden Practices.

The regimen prescribed in enlargement of the Scrotum applies to this disease also. Those practices also which should be abstained from in enlargement of the Scrotum should be avoided in Elephantiasis.

CHAPTER LIX.

ABSCESS AND SORES.

Causes and Varieties of the Disease.

Swellings on the body which have the appearance of juice fruits and which are accompanied by burning and pain, and which in the end ripen and suppurate, are known by the name of *Vidradhi*. They are principally of two varieties, *Viz.*, External and Internal. When the excited Faults stationed in the bones, vitiate the skin, the blood, the flesh, and the Adeps, the result is the appearance of *Vidradhi* or Abscess. External Abscesses may appear on any part of the body. Internal Abcesses, how ever, appear only in such parts as the rectum, the region of the bladder, the region of the navel, the abdomen, the groins, the sides the Spleen, the Liver, the cardiac region, and *kloma* (or that part of the thorax which when dry causes thirst). When an abscess is formed in the rectum, the result is the stoppage of the downward Wind. When formed in the bladder, difficulty of micturition, or scantiness of the urine manifests itself. When formed in the region of the navel, Hiccup apears, with pain and a rumbling noise in the abdomen. When formed in the abdomen, the usual symptoms of excited Wind become predominant. When formed in the groins, severe pain is felt in the throat and the back. When formed in the sides, these become contracted. When formed in the Spleen. diifficulty of breathing sets in ; when formed in the cardiac region, pain is felt in every part of the body with Cough. When formed in the Liver, asthmatic breath and Hiccup, and when formed in the *kloma*, excessive thirst appears. Besides these especial symptoms, the general sypmtoms in all varieties of Internal abscess is pain.

Curability or Otherwise.

When Internal abscesses are formed in those regions of the body which are above the navel, such as the Spleen, the Liver, the sides, the abdomen, the cardiac region, and the *kloma*, these ripen and

other fœtid matter escape through the mouth. When formed in regions below the navel, such as the bladder, the rectum, and the groins, then the pus and other fœtid matter escape through the rectum. When the pus, &c., escape through the mouth, there is little hope of the patient's life being saved. If, however, the pus escapes through the rectum, hope may be entertained of saving the patient's life. That Internal abscesss in which flatulence of the stomach, suppression of urine, vomiting, Hiccup, thirst, severe pain, Asthma, and similar other supervening symptoms appear, is certainly fatal.

Causes, &c. of Sores.

Sores are known in Hindu Medicine by the name of *Vrana*. An inflammatory swelling appears on a particular part of the body. It rippens and suppurates. At that stage it bursts of itself or is opened by the surgeon. The sore that follows is called *Vrana*. Before suppuration sets in, the symptoms of the swelling are mild heat, hardness, mild pain, and uniformity of complexion with the body. When suppurating, the patient feels as if the swelling is being burnt by a fire or some caustic, or cut open with a knife, or bit by ants, or stuck with a stick or club, or pierced with needles, or pressed by some one, or stirred by somebody with his finger. The heat and burning sensation also increases. It also becomes puffed up like a leathern bag filled with air. The patient begins to writhe like a person bit by a scorpion or a centepede. Fever, thirst, and disgust for food supervene. After suppuration, the pain decreases, the swelling abates, the colour becomes red, the upper skin becomes contracted, and cracks appear on it. If pressed, the swelling sinks. Pus is formed within ; pain like to what is caused by needles, and a constant itching also is felt. When the swelling bursts, or after it is opened by the lancet and the pus is let out, fœtid discharges, not copious, take place. Throbbing pains continue, while the patient sometimes feels that he is being pierced with needles. Sores are then developed. Sometimes, at this stage, such

supervening symptoms as Thirst and Swoons and Fever manifest themselves.

Symptoms of *Varna* that is about to be Cured.

That *Vrana* which gradually becomes as soft as the lower surface of the tongue, smooth, glossy, free from discharges, level, and only slightly painful, should be regarded as curable. Then, again, that *Vrana* which is free from discharges as also cracks, and which has begun to granulate, should be regarded as about to be cured. When a *Vrana* begins to emit a fœtid smell, when the discharge from it of pus and blood becomes copious, and when it sinks down into a level lower than the surface of the body it is regarded as of malignant type. A *Vrana*, again, that remains uncured for a long time, is also regarded as malignant.

Incurable and Fatal *Vrana*.

Those Varieties of *Vrana* from which fat and marrow are discharged, or which appear in the vital parts of the body, or which are accompanied by excessive pain, or which burn internally but are cold externally, or which cause loss of strength and flesh and have such supervening symptoms as Asthma, Cough, disgust for food, &c., are regarded as incurable. Those Varieties which emit the odor of wine, or of *Aquilaria Agallocha*, or of *ghee*, or of sandal wood, or of the flower of *Michelia Champaca*, are also fatal. *Vranas* which are produced by wounds with weapons, or burns by fire, are known by the name of *Sadya-vrana*. If in such types of *Vrana* discharges take place of fat, marrow, and oily substances, they should not be regarded, on that account, as incurable,

Sinus of *Nâri-Vrana*.

If after suppuration of a *Vrana-swelling*, the pus and other fœtid matter are not properly discharged, mortification gradually sets in of the skin, the flesh, the nerves, the muscles, the joints, the bones, the stomach, and vital parts. The result is sinus from the *Vrana* towards the interior.

Treatment of Abscesses and *Vrana-swellings.*

When an abscess or *Vrana-swelling* manifests itself, the treatment at the outest should be directed towards bringing about its absorption by blood-letting, by mild purgatives, by *sweda* and by medicines. The absorption of an abscess may be brought about by applying plasters of barley, wheat, and *Phaseolus Mungo,* boiled and reduced to a paste. Another plaster that operates benefically consists of the roots, reduced to paste, of *Moringa pterygosperma. Sweda* also produces good results. In internal abscesses before suppuration, the patient should drink the juice of the roots of *Moringa pterygosperma,* mixed with honey, or the decoction of the roots of *Bœrhavia diffusa,* of the white variety, or of the roots of *Capparis trifoliata.* Relief may also be had in Internal abscesses, before suppuration, by the patient drinking the water in which *A'tapa* rice has been washed, mixed with honey and the paste of the roots of *Cissampelos hernandifolia. Varunádi-ghrita* affords much relief in such abscesses. In *Vrana-swelling,* before suppuration, plasters should be applied of the roots of *Datura fastuosa,* and *Saindhava* salt, pounded together and heated on a fire, or of the barks of the banian, *Ficus glomerata, Ficus religiosa, Ficus infectoria,* and *Calamus rotang,* taken in equal quantities, reduced to paste and mixed with a little honey. These plasters cause the absorption of *Vrana-swellings.*

Means of Bringing about Suppuration.

If the medicines and plasters mentioned above do not succeed in bringing about the absorption of abscesses and *Vrana-swellings,* suppuration should then be brought about and the pus and other matter caused to escape. Poultices should be applied of the seeds of *Crotalaria juncea,* or of radishes, or of *Moringa pterygosperma,* or sesame, or mustard-seeds, or linseeds, or barley, or wheat. When suppuration takes place, surgical operation proves beneficial.

If surgical operation be not resorted to, plasters should be applied of *Galedupa Indica. Semecarpus Anacardium,* the

roots of *Croton polyandrum*, the roots of *Plumbago Zeylanica*, and the roots of *Nerium odorum*, pounded together with the dung of the pigeon or the crow or the vulture. These cause the abscess or the *Vrana-swelling* to burst and let out the pus and other fœtid matter. The same result may be brought about by laving the abscess or the swelling with water slightly thickened by rubbing in it the tooth of a cow. By applying plasters made of the bark and roots of *Cordia Myxa* and *Bombax Malabaricum*, or of barley, or wheat, or *Phaseolus radiatus*, the pus lying about is collected together and drawn out of the mouth or opening. For washing the sores the decoction should be used of the leaves of *Trichosanthes dioica*, or of *Melia Azadirachta*, or of the bark of the banian. After washing, the following medicines should be applied, *viz.*, *Karanjádya-ghrita*, *Jiraka-ghrita*, *Játádya-ghrita*, *Játádya-taila*, *Viparitamalla-taila*, *Vranarákshasa-láila*, and our own KSHATARI-TAILA. The sores are soon healed by these *ghees* and oils. If a *Vrana* becomes malignant, plasters should be applied of the leaves of *Melia Azadirachta*, sesame seeds, the roots of *Crotom polyandrum*, and those of *Convolvulus Turpetum*, taken in equal measures, pounded together, and mixed with a little *Saindhava* salt and honey. In malignant *Vrana*, relief may also be had from plasters consisting of only *Asclepias pseudosarsa*, or of *Physalis flexuosa*, *Picrorrhiza kurroa*, *Symplocos racemosa*, *Myrica sapida*, liquorice, *Mimosa pudica*, and *Griselea tomentosa*. By applying the exudation of *Echites scholaris*, beneficial results may be expected.

Treatment of *Sadya-Vrana* or Wounds.

If *Sadya-vrana* be treated at the outest, it would not develop into sores. If any part of the body be cut or wounded by a knife or other sharp instrument, it should be immediately bound up with a piece of cloth drenched in water. By this the blood may be stopped. The juice of the leaves of *Achyranthes aspera*, or those of *Eupatorium Ayápana*, or those of *Celsia Coromandeliana* (Koksima), or

those of *Croton polyandrum*, or the juice of *Panicum Dactylon*, also stops the flow of blood from wounds. If a sore be bandaged, after filling the cavity with *ghee* washed a hundred times and mixed with camphor, granulation sets in, and it is soon cured. If these methods do not produce beneficial effects, then the plasters and oils mentioned above should be applied. If sores be caused by burns, the oils mentioned should be used. The ashes of barley spikes, mixed with the oil of sesame, or sesame seeds reduced to paste with vaccine milk and the cheese of buffalo's milk, applied to burns as soon as they occur, relieve the pain caused by them. Laving the part burnt with honey and then plastering it with the pulv of barley, relieves the pain caused by burns.

Treatment of Sinus.

For treating sinus, the exudation of *Echites dichotoma* (*Háparmáli*) is a good remedy. Plasters should be applied of catechu pounded with the exudation of *Ricinus communis* (of the white variety). Beneficial results, again, are derived from the insertion of sticks made of the fruit of *Zizyphus œnoplia*, those of *Randia dumetorum*, the husk of betel nuts, and *Saindhava* salt, taken in equal measures and pounded with the exudation of *Euphorbia neriifolia* and *Calatropis gigantea*. The insertion into the sinus of also cotton drenched in oil cooked with the ashes of sheep's wool and the seeds of bitter gourds, produces good results. The other remedies are *Sarjjikádya-taila Nirgundi-taila Hansapáda-taila*, and our own KSHATA'RI-TAILA. For internal administration *Saptánga-guggulu* and our own AMRITAVALLI-KASHAYA should be prescribed.

Diet and Forbidden Practices.

Old rice of the finner varieties, such pulses as *Phaseolus Mungo* and *Cicer lens*, and curries made of such vegetables as the fruit of *Trichosanthes dioica*, brinjals, *Ficus glomerata* (of the smaller variety), the plantains known as *Kánchkalá*, plantain flowers, the cods of *Moringa Pterygosperma*, the bulbous root-stocks of *Colocasia Indica* &c.,

should be taken at day time. The curries should be cooked with *ghee* and not with oil. If the patient's strength and flesh diminish, the meat-juice of goat's flesh and other flesh that is easily digestible, should be taken. The evening meals should consist of *chapatis* and the curries mentioned above. The patient should drink boiled water rendered cool. He should bathe also, at intervals, in similar water. All kinds of food and drink that are heavy or that beget Phlegm, as also milk, curds, fish, cakes, all kinds of sweets, sleep at day time, night-keeping, frequent baths, long journeys on foot, and physical exercises, should be abstained from. These are very baneful in these diseases.

CHAPTER LX.

FISTULA-IN-ANO.

Name.

A sinus-like sore sometimes occurs on the side of the anal canal at the distance of two finger's breadth, inwards from its mouth. This sore is called *Bhagandara* or Fistula-in-ano. The excited Faults at first causes a *Vrana-swelling* in that place. That swelling suppurates and then burst of itself. Discharges take place of pus and reddish froth. When the sore becomes enlarged, and deepens, it develops into a sinus, through which stools and urine and semen begin to pass. If an inflammatory swelling occours in the anal canal in any other way, it ripens and suppurates, and then bursts and generates sinus which soon takes the form of Fistula-in-ano.

Curability or Otherwise.

All kinds of Fistula-in-ano are difficult of cure. There is every likelihood of death arising in that case in which the downward Wind, the stools, the urine, and worms escape through the Fistula.

That Fistula which results from a swelling which bursts after having assumed the form the tooth of a cow is also incurable.

Treatment.

Treatment should be begun before suppuration sets in of the swelling ; ortherwise the disease becomes unmanageable. Blood-letting is the principal treatment to be followed at this stage. For causing the absorption of the swelling, plasters should be applied of the leaves of the banian, bricks steeped in water for a long time, dry ginger, and *Boerhavia diffusa*, pounded together. All those methods which have been spoken of as efficacious in bringing about the absorption of abscesses, &c., should be adopted. If without being absorbed, suppuration sets in, surgical operation should then be resorted to, or bursting should be brought about by applying the medicines laid down in the chapter on abscesses so that the pus and other fœtid matter may escape. When Fistula has been formed, sticks should be inserted into it made of the exudation of *Euphorbia neriifolia*, that of *Calatropis gigantea* and the pulv of *Berberis Asiatica*. Washing the sinus first with the decoction of the Three *myrobalans*, take a quantity of the decoction and rub in it a bone of a cat or a dog. By laving the sinus with this preparation, beneficial results may be expected. All the oils which are beneflcial in ordinary sinus may be used for curing Fistula-in-ano. Our own KSHATA'RI TAILA promptly releives this disease. The scriptural medicines are *Saptavinsatika-guggulu Navakârsika-guggulu*, and *Vranagajánkusa-rasa*. Our AMRITAVALLI-KASA'YA, if administerd internally, gives prompt relief.

Diet and Forbidden Practices.

The regimen prescribed for abscesses and ulcerations is beneficial in this disease as well. The same observations regarding forbidden practices apply to this malady. If the digestion is not weakened, the patient may take the flesh of Jackals. Such meat does great good to persons suffering from Fistula-in-ano.

CHAPTER LXI.

SYPHILIS AND BUBO.

Causes.

Syphilis is orginated by sexual contact with diseased women or with women who rigidly observe sexual continence. Excessive sexul indulgence, neglect to wash the organ after an act of sexual contact, the use of hot water or water mixed with alkaline ashes for washing, as also wound on the organ itself, produce this disease. Sexual contact with diseased men, neglect to wash the parts after an act of contact, and the use of similar water for the purpose of washing, produce the disease in women. At the outset small pimples appear on the head of the pennis or on the covering skin. The space around each pimple becomes hard. Those pimples gradually suppurate and burst. Discharges take place of pus, and sloughs accompanied by fœtid watery matter. The ulcerated part takes a livid hue. The other symptoms that manifest themselves are Fever, Nausea, loss of appetite, tastelessness of the mouth, foulness of the tongue, pain in the bones, and headaches. In some cases bubonic swellings appear in the groins. The ulcerations or chancres have elevated edges, with the middle portions depressed or sunk. If this disease is allowed to remain for a long time without treatment, the consequences are the appearance of pimples all over the body with ulcerations here and there. The eyes become weak. The hair begins to fall off. Pains appear in the joints. Inflammation of the schneiderain membrane with loss of the sense of smell,takes place. Sometimes leprosy may also result. Worms also are generated in the ulcerations. The entire pennis itself may drop off from gradual rotting, and death overtakes the patient at last.

Treatment.

For checking syphilitic ulceration, *Karanjádya-ghrita*, *Bhunimbádya-ghrita*, *Vicharchikári-taila*, and our own KSHATA'RI-GHRITA and KSHATA'RI-TAILA should be applied. Another medicine

consists of this ; take a few fruits of *Phyllanthus Emblica*, *Chebulic myrobalans*, and *Terminalia Bellerica* ; place them in a covered pot ; reduce them to ashes on a slow fire. Those ashes mixed with honey, should be applied on the ulcerations. The pulv of *Chebulic myrobalans* and sulphide of lead, mixed with honey, produces beneficial results, if applied on the ulcerations. The pulv of the leaves of *Acacia Arabica*, as also of the bark of *Punica granatum*, and of human bones, mixed together, forms a good remedy. Before applying these oils and other preparations the ulceration should be washed with the decoction of the three *myrobalans*, or with the juice of *Verbesina calandulacea*, or with the decoction of the leaves of *Nerium odorum*, *Sesbania aculeata*, *Calatropis gigantea*, and *Cassia fistula*. For internal administration, *Varádi-guggulu*, and *Rasasekhara* are very beneficial. When the disease has passed the acute stage, the administration of *sarsa* produces good results. If *sarsa* be prescribed, our VRIHAT-AMRITAVALLI and AMRITA-VALLI-KASHAYA are undoubtedly the best.

After-Effects of Mercury.

For promptly obtaining relief in Syphilis many persons take mercury. If the mercury taken be not of the kind that has been properly corrected, or if it is administered without the necessary precautions, the consequence is that entering the system it produces diverse diseases of severe types. Burning sensation in the bones, pains in the joints or all over the body, ulcerations or the appearance of pimples in various parts of the body, black or dark spots on the body, peeling off of the skin from the palms and the soles, sores in the mouth and the nose, inflammation of the schneiderian membrane, diseases of the mouth, falling off of the teeth, loss of the nose, headaches, paralysis, inflammation of the Scrotum, enlargement and inflammation of the glands producing swellings that resemble cystic tumours, diseases of the eye, Fistula-in-ano, various kinds of skin-diseases, and even tubercular leprosy, spring from the improper

administration of mercury. In these ailments the use of our AMRITAVALLI-KASHÁYA is advisable. It is, indeed, the best medicine that can be prescribed for these diseases. Besides this, '*Panchatikta-ghrita* and the other medicines mentioned in the chapter on Leprosy, prove beneficial, if prescribed with discretion. Benefit may also be derived from the patient's taking every day purified sulphur, of the measure of 4 *ratis*, with ghee, or *Garjjan-taila*, 10 to 12 drops, with milk. For checking the ulcerations caused by Syphilis, the remedies prescribed for ulcerations in general should be used. For curing the skin-diseases brought about by Syphilis, *Somráji-taila*, *Marichádya-taila*, *Mahárudraguruchi-taila*, *Kandarpasára-taila*, and other oils should be rubbed over the body.

Causes of Bubo.

In Syphilis, Bubo is very generally seen to manifest itself. Buboes may also arise from eating food that is heavy and difficult of digestion, or that generates Phlegm, or that consists of dry or putrid flesh. By walking on uneven ground, or walking fast or running, one may get this disease. Inflammatory swellings on the soles, as also wounds, may generate buboes. The fact is the glands in the groins become inflamed. The Inflammation is accompanied by Fever. Bubo caused by Syphilis ripens and suppurates. Other kinds of Bubo seldom suppurate.

Treatment of Bubo.

The treatment of Bubo of syphilitic origin consists of the application of medicines for bringing about suppuration and then opening it by the lancet for letting out pus, blood, and other fœtid matter. If this is not done, the Bubo may bring about various other diseases. All those remedies which should be prescribed for causing suppuration of abscesses and inflammatory swellings are applicable in Bubo. It should be opened in the same way, and for curing the ulceration the same means should be adopted. If under specical circumstances it becomes desirable to bring about the absorption of Buboes whether of syphilitic or other origin, the remedies that may

produce such a result should be applied at the outest. By setting leeches, or laving the swelling with the exudation of the banian, or applying the liquid portion of the egg of a hen, or plastering the resin (called *Gandhabirazá*) of *Pinus longifolia*, absorption may be brought about. Another remedy for causing the same result consists of this : take four annas of chloride of ammonium, or of nitre. Dissolve it in a *chhatak* of water. Steep a piece of cloth in it. Apply this cloth on the Bubo. The cloth should not be allowed to become dry. A few drops of the water should be poured upon it from time to time. Absorption may also be brought about by applying plasters of *Nigella Sativa*, *Habushá* (black stocks like those of black pepper), *Aplotaxis auriculata*, the leaves of *Cinnamomum Tamala*, *Zizyphus Jujuba*, pounded together with *kánji*. For relief of the pain caused, plasters made of *Boswellia serrata*, or of wheat flour, pounded with sheep's milk, should be applied. Febrifuges may be prescribed for checking Fever. It is especially in this disease to keep the bowels clean.

Diet and Forbidden Practices

Old rice of the finer varieties, such pulses as *Phaseolus Mungo*, *Cicer lens*, *Cicer arietinum*, and *Cajanus Indicus*, curries made of such vegetables as *Trichosanthes dioica*, *Ficus glomerata* (of the smaller variety), the bulbous root-stock of *Colocasia Indica*, brinjals, the cods of *Moringa pterygosperma*, and old fruit of *Cucurbita pepo*, should be taken at day-time. The curries should be cooked in *ghee* and not in oil. At intervals, the meat-juice of the flesh of goats, or pegions, or hens, should be taken. The evening meals should consist of *chapatis* and curries of the same vegetables. If the Fever be strong, instead of rice, *chapatis* or sago should be taken. Sweets, all articles that are cooling, all food and drink that increases the Phlegm, milk, fish, baths, sexual congress, sleep at daytime, and physical exercises, should be abstained from. These are especially baneful in Syphilis and Bubo.

CHAPTER LXIII.

TUBERCULAR AND WHITE LEPROSY. *

Causes.

By eating food composed of such inharmonious ingredients as milk and fish, or food that is liquid and oily and that is difficult of digestion, by eating in excessive measure such articles as new rice, curds, fish, salt, *Phaseolus radiatus*, radishes, sweets, sesame, and raw sugar, by suppressing the urgings of stools and urine and vomiting, &c., by indulging in physical exercises or exposing oneself to the heat of the sun after gorging the stomach with food, by drinking cold water without resting for some time after exposure to the sun or fatigue caused by any toilsome act or before one's agitation has subsided after a panic, by loading the stomach with food while one is suffering from indigestion, by neglecting the usual precautions after taking emetic and purgatives for correcrion of the Faults, by indulging in sexual congress while the stomach is gorged with food, by sleeping at day-time, by insulting seniors and *Brâhmans*, and by doing similar other sinful acts, one gets such terrible diseases as tubercular Leprosy. This kind of Leprosy may spring also from that form of the same disease which is known by the name of *Vâtarakta*, and the vitiation of blood, &c., caused by the improper administration of mercury.

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* In Hindu medicine there are two principal classes of Leprosy, each including many varieties. The two principal classes are known by the names, *Kshudrakushtha*, implying Simple or Light Leprosy, and *Mahakushtha*, implying Grave or Severe Leprosy. In this chapter, both the classes are treated of. They include, as will be seen, many skin-diseases that are not regarded, in European medicine, as varieties of Leprosy. Some of the varieties of *Moha-kushtha* correspond with tubercular Leprosy. *Maha-kushtha* also includes several varieties of skin-disease that cannot be included under Leprosy, light or grave.

Incubatory Symptoms.

Before the manifestation of this disease, certain portions of the body become smooth or rough to the touch. Copious perspiration, or the entire suppression of perspiration, may be marked. Loss of complexion, burning, itching, black eruptions that constantly itch, and a tickling sensation within the body as if numerous ants are creeping through it, manifest themselves. Certain parts of the body loose the sense of touch. In certain other parts one feels as pierced with innumerable needles. In certain portions, spots appear like to those caused by the bite of wasps. A sense of fatigue is always present. If ulceration sets in owing to wounds, it is accompanied by severe pains. Sores and ulcerations are caused quickly and take a long time to heal. Slight causes intensify an ulceration. Even when the ulceration is cured, the part looks dry. It assumes again a dark colour. The hair on that region stands erect.

Symptoms of the Different Varieties of Tubercular Leprosy.

Although there are infinite varieties of Leprosy, yet it is regarded as principally of eighteen varieties. Amongst these, the seven Varieties, *viz.*, 1. *Kápála*, 2. *Aurumvara*, 3. *Mandala*, 4. *Rishyajihva*, 5. *Pundarika*, 6. *Sidhma*, and 7. *Kákana*, are included under *Mahákustha*. * The eleven other varieties fall under *Kshudrakushtha*. All these are regarded as Skin-disease in European medicine. That variety of Leprosy which is called *Kápála* is characterised by these symptoms : they are partly dark and partly of a red colour, dry, rough to touch, and accompanied by pains resembling what is caused by one's being pierced with innumerable needles. Their outer coating is thin. In the *Aurumvara* variety, the eruptions are like the fruits of *Ficus glomerata* in size and colour. They are, again, accom-

* All these are different Varieties of Tubercular Leprosy. *Sidhma* seems to correspond with Pityriasis versecoler. The others have no especial names.

panied by a sense of burning and itching. The hairs on these swellings assume a tawny colour. In the *Mandala* variety, some of the patches are white and some are red. They are, again, always moist, covered with sweat, elevated, circular, and cofluent. In the *Rishyajihva* varitey, the eruptions have the shape of the deer's tongue. They are coarse or rough to the touch, The edges are red, and the middle portions are dark. They are accompanied by pain. In the *Pundarika* variety, the eruptive patches take the from of the petals of the *Nymphœa Lotus* ; their colour is red mixed with white. The coating becomes thin. If the affected parts be rubbed, a pulverous sudstance comes out. The eruptive patches appear thickly on the chest. In *Kâkana* Leprosy, the eruptions look like the fruit of *Abrus precatorius.* The middle portions are dark, while the ends are red. They are accompanied by severe pain. The eruptions ripen and suppurate.

General Symptoms.

In all Varleties of Leprosy, as long as the disease affects only that ingredient of the body which is known by the name of *Rasa* or food-juice, the symptoms are a discoloration of the body, dryness, loss of the sense of touch, horripilation, and excessive perspiration. Gradually, when the disease affects the blood, the consequence is that the blood becomes thick. Itching follows, with suppuration. When the disease affects the skin, the eruptive patches become full and rough. Dryness of the mouth follows. The pain becomes severe and the patient feels as if he were pierced with a thousand needles. Swellings take place which burst and develop into Sores. When the disease affects the adeps, the consequences are loss of limbs, incapacity for locomation, bending of limbs or of the whole body, and increase of the surfaces of the Sores. When the malady aflects the bones and the marrow, the consequences are depression of the nose and, at last, its total obliteration, redness of the eyes, worms in the ulcerations, and hoarseness of voice.

Curability or Otherwise.

As long as the disease is confined to *Rasa*, blood, and the skin, it is possible to cure it. When it affects the adeps, it is capable of suppression. When, however, it affects the bones and the marrow, and is accompanied by worms in the ulcerations, thirst, a sensation of heat or burning, and loss of appetite, it becomes incurable. That Leprosy which is characterised by bursting of the eruptions, followed by discharges of putrid matter, and redness of the eyes, and hoarseness of voice soon brings on death.

Varieties of *Kshudra-kushtha* or Simple Leprosy.

Besides these seven varieties of *Mahá-kushtha*, there are eleven varieties of *Kshudra-kushtha* or the simple form of the malady. The symptoms of these eleven varieties are as follow : 1. that in which no perspiration appears, and in which the eruptions occupy a large space and have the from of the scales of a fish, is called *Eka-kushtha*, or Icthyosis ; 2. that in which the eruptive patches are as rough as the skin of the elephant, dry, dark, and thick, is called *Charma-kushtha* or Hypertrophy of the skin ; 3. that in which the hands and the feet burst, and in which there is severe pain, is called *Vaipádika-kushtha*, or Psoriasis of hand and foot ; 4. that in which the spots are dry and of a dark colour, and in which the ulcerations are rough to the touch, is called *Kitima* or Keloid ; 5. that in which the patches are accompanied by itching and covered with red pimples and eruptions, is called *Alasaka* or Lichen ; 6. that Leprosy in which the spots become elevated, circular, accompained by itching and and full of reddish pimples, is *Dadru* or Ringworm ; 7. That Variety in which the eruptions are of a reddish hue, accompanied by itching as also pain as intense as that of *Sula*, covered with large pimples and incapable of being touched without giving severe pain, and in which the flesh becomes putrid and falls off, is called *Charmadala*, or Impetigo ; 8. that which is accompanied by burning and itching and whose principal feature is small pimples from which

discharges take place, is called *Pámá* or Eczema ; 9. when *Pámá* is accompanied by excessive burning and large pimples or boils, it is called *Kachcchu* or Scabies ; these appear thickly on the hands and the buttocks ; 10. When boils appear that are either dark or red. and that have a thin coating, they are regarded as a Variety of Leprosy ; such boils are called *Vishphotaka* or malignant boils, and 11. that Leprosy in which a large number of inflammatory eruptions appear, that are either red or dark in colour, and are accompanied by burning and pain, is called *Satáru* or Furuncle. Besides these eleven varieties there is another called *Vicharchchiká*, in which pimples appear that are dark in colour and accompanied by itching. Discharges take place from them of fœtid matter. When *Vicharchchiká* or Psoriasis appears in the foot, it is called *Vipádiká or Vaipadika.* Of these eighteen Varieties of Leprosy, *Sidhma* or Pityriasis versecolor, *Drdru* or Ring- worm, *Pámá* or Eezema, *Kachcchu* or Scabies, *Vicharchchiká,* otherwise called *Vipádiká*, or Psoriasis, *Satáru* or Furuncle, and *Visphotaka* or malignant boils, may be classed under *Kshudra-kustha* or Light Leprosy. The other varieties, though classed under *Kshu dra-kushtha*, may fall under *Mahá- kushtha* or Tubercular Leprosy.

Treatment.

As soon as the incubatory symptoms appear, treatment should be begun ; otherwise the disease becomes incurable. For internal administration the following medicines are regarded as highly efficacious, *viz.*, *Manjisthádi-páchana, Amritadi-páchana, Panchanimba, Amrita-guggulu, Panchatikta-ghrita-guggula, Amritabhallátaka, Amritánkura-lauha, Tálakeswara, Mahá-Tálakecwara, Rasamánikya*, and *Panchatikta-ghrita.* For rubbing and laving on the eruptions, the following medicines are prescribed, *viz.*, *Mahásindurádya-taila, Somráji-taila, Vrihat-somráji-taila, Marichádya-taila, Kandarpasára-taila,* and the oil, *Maharudra-guruchi,* mentioned in the chapter on *Vátarakta.* The following plasters also for application on the eruptions, are beneficial: 1. *Chebulic myrobalans,* the

seeds of *Pongamia glabra*, the seeds of *Cassia Tora*, and *Aplotáxis auriculata* pounded together with cow's urine; 2. Realgar, orpiment, pepper, mustard oil, and the exudation of *Calatropis gigancea*, pounded into a paste; and 3. the seeds of *Pongamia glabra*, the seeds of *Cassia Tora*, and *Aplotaxis auriculata*, pounded and reduced into a paste with cow's urine. Cow's urine, if drunk, and the oil of *Chálmugra*, if rubbed on the eruptions, produce beneficial results.* For curing Ringworms, plasters should be applied of 1. *Embelia Ribes*, the seeds of *Cassia Tora*, and *Aplotaxis auricxlata*, turmeric, *Saindhava* salt, and mustard seeds, pounded together into a paste, with *kánji*; and 2. the seeds of *Cassia Tora*, the fruit of *Phyllanthus Emblica*, the exudation of *Shorea robusta*, and the exudation of *Euphorbia neriifolia*, pounded together into a paste, with *kanji*. Our DADRUNÁSAKA quickly cures this disease. Another medicine consists of the following; take the seeds of *Cassia Tora*, sesame, mustard seeds of the white variety, *Aplotaxis auricalata*, *Piper longum* and *Saindhava*, *Sonchála* and *Vit* salt; these should be soaked for three days in the *mantha* of curds; they should then be reduced to a paste. Used as a plaster, it cures both Ringworms and Psoriasis. By applying plasters of the leaves of *Cassia fistula* grinded into a paste with *kanji*, cure may be effected of Ringworm, Keloid, and Pityriasis versecoler. By rubbing the pulv of sulphur, and the ashes of green barley spikes, mixed with mustard oil, beneficial results may be expected in Pityriasis versecolor. Another good remedy for this disease consists of the seeds of the radish pounded with *Achyranthes aspera*, or with curds, and applied as plasters over the eruption. By rubbing mustard oil cooked with the juice of the leaves of *Calatropis gigantea* and turmeric paste, relief may be expected in Eczema, Scabies, and Psoriasis. Eczema and Psoriasis may also be cured by applying

* *Chálmugra* is otherwise called *Kushthavairi*, *Sailarohi*, *Vaivswatadruma*, and *Mahágadavriksha*. I think it has not yet been identified.

plasters of the new leaves of *Justicia Adhatoda* and turmeric pounded together with cow's urine. Our KSHATA'RI TAILA is very beneficial in Eczema, Scabies, and Psoriasis.

Switra or White Leprosy and Leucoderma

Besides the eighteen varieties of Leprosy already mentioned, there are two other varieties known by the names of *Switra* or White Leprosy and *Kilása* or Leucoderma. *Switra* is commonly called *Dhavala* or White in consequence of the skin assuming a white colour when one is attacked by it. The fact is, in this disease, white spots, more or less extended, appear on the body. In *Kilása*, the spots become slightly reddish. *Switra* and *Kilása* spring from the same causes which generate Leprosy. If these diseases be neglected for a long time, and if they appear on such parts of the body as are hairless, such as the palms of the hand, the soles of the feet, the lips, the mouth of the rectum, the pennis, &c., they become incurable. That *Switra* in which the spots are separate without being confluent, and in which the hair growing over the spots, without being whitened remains black as before, which is not of long standing, and which is not the result of burns caused by fire, is curable. Relief is obtained in both *Switra* and *Kilása* by applying plasters of the seeds of *Vernonia Anthelmintica*, and the dung of the goat pounded together. All the medicines that give relief in Leprosy of every variety, the plasters that have been laid down for Pityriasis versecoler, and *Kandarpasára-taila* are prescribable in White Leprosy and Leucoderma

Diet and Forbidden Practices.

The diet that has been laid down as proper for *Vátarakta* is prescribable in every variety of Leprosy. Several Varieties of Tubercular Leprosy are contagious. One should not, therefore, lie down, or sit, or eat with a person afflicted by Tubercular Leprosy. The breath of such a person should be avoided. His clothes and beds and seats should not be used. Sexual contact with such a person should also be avoided.

CHAPTER LXIV.

URTICARIA.

Name and Incubatory Symptoms.

In certain parts of the body, eruptions sometimes appear consisting of prominet patches, called wheals. They are of a slighty reddish hue and accompanied by intense heat, great tingling, and excessive itching. The patches and wheals are called *Sitapitta* or Urticaria. The disease is commonly called also *A'maváta.* Sometimes it is accompanied by pains like to what is caused by needles. Fever and vomiting also suprevene. The incubatory indications are thirst, disgust for food, nausea, langour, heaviness of the body and redness of the eyes.

Udardda and *Kotha.*

There are two other diseases which resemble Urticaria. They are called *Udardda* and *Kotha.* The former corresponds with what is known as Urticaria subcutanea, and the latter with Urticaria evanida. In *Udardda* the wheals are less superficial and fissured deeply. In *Kotha* they appear and disappear repeatedly, sometimes lasting for weak and sometimes for months. The chronic intermittent Variety of Urticaria is known as Urticaria evandia. In consequence of exposure to cold winds, both the Wind and the Phlegm become excited. The predominance of the Wind causes *Sitapitta* ; while the predominance of the Phlegm generates *Udardda. Kotha* results from the administratson of emetics whlch have not acted properly.

Treatment.

If in this disease, the *Amásaya* be found to be full with undigested food, the patient should be made to vomit by administering to him the decoction of the leaves of *Trichosanthes dioica*, the bark of *Melia Azadirachta*, and the leaves of *Justicia Adhatoda.* For purging the patient, half a tolá should be given him of the pulv of the Three *Myrobalans*, *Bolsamodendron Mukul*,

and *Piper longum*, taken in equal measures. Rubing the body with mustard oil and the of boiled water in a lukewarm state both for bathing and drinking, are beneficial. The other remedies are 1. old treacle mixed with the juice of ginger ; 2. two tolás of *Ghee* obtained from cow's milk, mixed with the pulv of the pepper of measure of 2 annas ; (this should be taken every morning) ; 3. *Haridrákhanda* ; 4. *Vrihat-Haridrá-khanda* ; and 5. *A'draka-khanda* ; all these are for internal administration. Plasters may also be used consisting of 1. turmeric and *Panicum Dactylon* pounded together into a paste ; and 2, Mustard-seeds of the white variety, turmeric, the seeds of *Cassia Tora*, sesame seeds of the black variety, pounded together with mustard-oil. The bowels should always be kept clean in these diseases.

Diet and Forbidden Practices.

The regimen in these diseases should consist of such articles of food as are bitter in taste. Raw turmeric and the leaves of *Melia Azadirachta*, if taken, produce beneficial effects. The directions about food and forbidden practices laid down in the chapter on *Vátarakta* apply to these diseases as well. The patient should use boiled water in a lukewarm state for bathing. The body should always be kept covered with warm clothing.

CHAPTER LXV.

DYSPEPSIA. *

Causes and General Symptoms.

By eating food consisting of such inharmonious ingredients as milk and fish, or food that is putrid or vitiated, or food that is sour or that becomes sour in course of digestion, or food that provokes the Bile, the Bile already generated in the system becomes burnt up and produces the disease called *Amlapitta* or Dyspepsia. The symptoms that manifest themselves are indigestion of the food taken, a sense of fatigue. nausea or vomiting, bitter or sour eructations, heaviness of the body, a buruing sensation in the chest and the throat, and disgust for food. When the sour Bile takes a downward course, the patient sees green all around him. His mind becomes confused. Nausea appears. Eruptions arise like to those of Urticaria evanida. Loss of appetite, horripilation, and yellowness of the complexion manifest themselves. When it takes an upward course, the patient vomits, the vomitted matter being green or yellow, or blue, or dark, in colour ; sometimes the colour is like that of water in which flesh has been washd. Besides, the vomited matter is slimy and mixed with Phlegm, and is sour, or pungent, or bitter in taste. Vomiting takes place either when the stomach is empty, or when digestion begins of the food that has been taken. A burning sensation is felt in the throat, the chest, and the abdomen. Headaches, burning of the palms and the soles, heat of the body, excessive disgust for food, fever born of Bile and Phlegm, innumerable pimples accompanied by great itching, and many other supervening symptoms appear.

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* *Amlapitta.* literally *Sour-Bile*, is that form of Dyspepsia which is accompanied by vomittng or purging, including hæmatemesis perhaps of cancer, pyrosis and acidity. The symptoms described below will explain it better.

Different Varieties of the Disease and Their Symptom.

The disease is regarded as of four varieties, *viz.*, 1. Wind-born, 5. Phlegm-born, 3. born of Wind and Phlegm, and 4. born of Bile and Phlegm. In the Wind-born Variety, besides the general symptoms already noticed, the especial symptoms are shivering, delirum, swoons, a tingling sensation throughout the body, langour, deep-seated pains like to what is caused in *Sula*, vision of darkness all around, confusion of the mind, stupefaction, and horripilation. In the Phlegm-born Variety, the symptoms are the emission of Phlegm-born secretions from the mouth and the nose, dulness and heaviness of the body, disgust for food, a sensation of cold, and excessive sleep. In that variety of the disease which is born of both Wind and Phlegm, the especial symptoms are bitter, sour, or pungent eructations, a burning sensation in the chest, the throat, and the abdomen, giddiness of the head, swoons, disgust for food, vomiting, inactivity, headaches, watery secretions from the mouth, and the presence in the mouth of a sweet taste. When *Amlapitta* takes a downward course, the symptoms are capable of being mistaken for those of Diarrhœa. If, again, it takes an upward course, the symptoms are capable of being mistaken for those of Nausea and Vomiting. Hence, careful observation is necessary to diagnose the disease.

Treatmennt

If treatment is not commenced at the outest, the disease becomes difficult to cure. Hence treatment should be commenced as soon as the disease manifest itself. If there be intense burning, or if the bowels be constipated, or if the Phlegm be predominant, then corrective treatment by the proper administration of emetics and purgatives should be adopted. In the Phlegm-born Variety of the disease, the decoction should be administered of the leaves of *Trichosanthes dioica*, those of *Melia Azadirachta*, and the fruit of *Randia dumetorum*, taken in equal measures. The decoction should be mixed with honey and *Saindhava* salt of the measure of 2 annas. Thi

brings relief to the patient by causing him to vomit. If it be desirable to purge the patient, then the pulv of *Convolvulus Turpethum.* of the measure of 4 to 6 annas, should be administered, mixed with honey and the juice of the fruit of *Phyllanthus Emblica.* Another good medicine for all varieties of the disease consists of the decoction of barley properly husked, *Justicia Adhatoda* and *Phyallanthus Emblica,* mixed with honey and the pulv of the bark of *Cinnamomum Zeylanicum,* cardamoms, and the leaves of *Cinnamomum Tamala.* The decoction of 1 barley, *Piper longum,* and the leaves of *Trichosanthes dioica,* or 2. of *Tinospora cordifolia,* the wood of *Acacia Catechu,* liquorice, and *Berberis Asitica,* mixed with honey, produces beneficial results. Relief may also be expected from the decoction of *Tinospora cordifolia,* the bark of *Melia Azadirachata,* the leaves of *Trichosanthes dioica,* and the Three *Myrobalans,* mixed with honey. For checking the vomiting induced by the disease, half a tolá of the pulv of *Chebulic myrobalans* and the pulv of *Verbesina Culandulacea* should be given, mixed with old treacle. The decoction may also be given of *Justicia Adhatodá, Tinospora cordifolia,* and *Solanum xanthocarpum,* mixed with honey. This decoction relieves Asthma, Bronchitis, and Fever. For checking the Diarrhœa which this disease brings on, the medicines laid down in the chapter on Diarrhœa should be prescribed with discretion. If the bowels be constipated, *Avipattikara-churna, Haritaki-khanda,* and our SARALHBHEDI-VATIKA should be administered. The scriptural medicines are *Pippalikhanda, Vrihat-pippalikhanda, Sunthikhanda, Khanda-kushmándaka-avaleha, Saubhágyasunthi-modaka, Sitámandura, Pániyabhakta-vati, Kshudhávati-gurika, Lilávilása, Amlá-pittántaka-lauha, Sarbbatobhadra-lauha, Pippali-ghrita, Drákshádya-ghrita* and *Sreevilwa-taila,* should be prescribed with discretion. *Dhátri-lauha, A'malaki-khanda,* and the other medicines mentioned with descretion. *Dhátrilauha* prescribed in this disease also. Our SULANIRVA'NA-CHURNA is very beneficial in Dyspepsia.

Diet and Forbidden Practices.

The regimen and the observations about fordidden practices, which have been laid down as applicable to *Sula*, apply equally to this disease. All food and drink that are of of a bitter taste are very beneficial. In the Wind-born Variety of this disease, fried paddy, reduced to powder, should be taken, with honey or sugar. The *manda* of barley and wheat, and other light food should be prescribed in Dyspepsia. Our SANJIBAN-KHADYA is well suited to this disease. All kinds of heavy food or food that is difficult of digestion, excessive measure of salt, food that is sweet, or pungent, or sour, all articles that are of keen virtues, sleep at day-time, night-keeping, sexual congress, and drinking are very baneful to one suffering from Dyspepsia.

CHAPTER LXVI.

ERYSIPELAS AND BOILS.

Causes and Varieties of Erysipelas.

The constant use of saline or pungent food, or food that is of fiery virtues, excites the Faults and generates Erysipelas. Appearing at firsr as a boil on a particular part, Erysipelas gradually spreads over various parts of the body. Erysipelas is regarded as of seven varieties, *viz.*, 1. Wind-born, 2. Bile-born, 3. Phlegm-born, 4. that born of all the Faults, 5. that born of Wind and Bile, 6. that born of Wind and Phlegm, and 7. that born of Bile and Phlegm. Amongst these, the variety that is born of Wind and Bile is called *Agnivisarpa* ; that born of Wind and Phlegm is called *Granthivisarpa*, and that born of Bile and Phlegn is called *Karddamaka*.

Symptoms.

In the Wind-born variety of Erysipelas, pains are felt in the head, the chest, the limbs, and the stomach like to what is felt in Fever born of the excited Wind. Besides, swellings appear. The pain

is sometimes of a throbbing kind ; sometimes it is piercing as if the patient is being pricked with needles, and sometimes the patient feels as if the parts affected are being broken. A sense of fatigue, and horripilation also manifest themselves. In Bile-born Erysipelas the eruptions become red and spread quickly. All the symptoms, again, of Bile-born Fever appear. In Phlem-born Erysipelas the eruptions are accompained by itching. They look bright. The Symptoms of Phlegm-born Fever also become apparent. In that form of Erysipelas which is born of all the Faults, the symptoms of the above varieties present themselves in a combined form.

Symptoms of *Agni-visarpa.*

That Erysipelas which is born of both Wind and Bile is, as already said, called *Agni-visarpa.* The symptoms that manifest themselves are Fever, vomoting, Swoons, Diarrhœa, Thirst, Giddiness, pain in the joints, loss of appetite, vission of darkness, snd disgust for food. The sense of heat is so great that the patient, besides, feels that his whole body is, as it were, covered with burning coals. Those parts of the body where the eruptions appear become as black as charcoal. Sometimes they become blue or red in colour. Around the eruption, boils appear that look as dark as if the parts are charred by fire. Such Erysipelas suddenly appears on the chest and other vital parts. The Wind, becoming exceedingly provoked, causes pain all over the body. The patient loses conciousness at times. He gets no sleep. The breathing becomes asthmatic and Hiccup appears. In consequence of excessive pain the patient gradually becomes weak, languid and unconcious. Death soon comes to claim him.

Symptoms of *Granthi-visarpa.*

Erysipelas born of both Wind and Phlegm is known by the name of *Granthi-visarpa.* The eruptions are long, circular, thick, hard, and red ; they look, besides, like a series of knots. They are accompanied by excessive pain, Violent Fever, Asthma, Bronchitis, Diarrhœa, dryness of the mouth, Hiccup, Vomiting, Giddiness, confusion of the mind,

discoloration of the body, Swoons, a sensation of the body being broken, loss of appetite, &c.

Symptoms of *Karddamaka.*

Erysipelas born of Bile and Phlegm is called, *Karddamaka.* The eruptions consist of pimples that are yellow, or red, or dark, or of a pale colour. They are smooth, dry, filthy, swollen, and heavy-looking. There is internal suppuration. They are, again, hot to the touch; sometimes they are moist, cracked, of the colour of rotten mud, and possessed of the fœtid scent of corpses. The flesh gradually rots and drops off, and the nerves and muscles become bared. They are accompanied by Fever, dulness, sleep, drowsiness, langour, headaches, convulsions, stickiness of the mouth, disgust for food, giddiness, Swoons, loss of appetite, pain in the bones, Thirst, weakness of the senses and stools containing undigested matter, The ducts of the body gradually become obstructed.

Wind-born *Visarpa.*

Sometimes when any part of the body is wounded by means of a weapon or the nails or the teeth of some one, small boils arise of the form of *Dolichos biflorus*, that are either dark or red in colour. These eruptions are known as a variety of Erysipelas. They are included in the Bile-born Variety.

Supervening Symptoms.

Fever, Diarrhœa, Vomiting, a sense of fatigue, disgust for food, indigestion, cracks on the skin as also the flesh, are some of the supervening symptoms of the disease.

Curability or Otherwise.

Amongst all the Varieties of Erysipelas, those which are born of the Wind, or the Bile, or the Phlegm, are curable. If the disease appears on the vital parts of the body, it becomes very difficult to cure. Erysipelas born of all the Three Faults, that born of wounds, and that which is born of Wind and Bile and called *Agni-visarpa*, are incurable.

Cause of Boils.

By eating food that is pungent, or sour, or of keen virtues, or hot, or that causes a burning sensation in the stomach owing to the acidity it produces, or food that is dry, or raw, or consisting of alkaline ashes, or by loading the stomach with food before the food last taken has been digested ; by exposure to the heat of the sun, the Faults, especially the Bile and the Blood, become excited and produce boils. Another potent cause is the change of seasons. At such times one should take particular care of oneself. Neglect to do this leads to the excitement of the Bile and Blood and, therefore, the appearance of boils on the body. Boils may appear on any particular part or every part of the body. The seats of the boils have a charred appearance. Fever sometimes accompanies these boils.

Symptoms According to Particular Fau't that is Excited.

Wind-born boils assume a dark hue. They are accompained by headaches, pains like to those caused by *Sula*, Fever, Thirst, and pains in the joints. Bile-born boils become yellow or red in colour. They ripen and suppurate, and discharges take place from them of pus and other fœtid matter. They are accompanied also by Fever, burning, pains, and thirst. Phlegm-born boils assume a pale colour. They are slightly painful, and accompanied by itching. They take a long time in suppurating. The other symptoms are vomiting, disgust for food, and dulness of the body. Those boils which are born of two Faults present the symptoms, in a combined state, of each of those Faults. Similarly, boils born of all the Three Faults manifest the symptoms, in a state of union of every one of the Faults. They become hard and red, and slightly suppurate. The edges are elevated, the middle portions are depressed. They are accompanied by burning, thirst, stupefaction, vomiting, swoons, pains, fever, delirium, shivering, and sleepiness. If the blood be vitiated, boils are generated of a red colour like that of the fruit of *Abrus precatorius*. A variety of

Erysipelas also springs from vitiated blood, the symptoms of which resemble those of Bile-Born Erysipelas.

Curability or Otherwise

Amongst the several varieties of Erysipelas those which are born of only one Fault are curable. Those which are born of two Faults are always difficult of cure. Those that are born of all the Faults, as also that which is born of vitiated blood, and those in which the supervening symptoms are many, are regarded incurable.

Treatment of Erysipelas.

If there is predominance of the Phlegm in Erysipelas, emetics should be administered. If the Bile predominates, purgatives should be given. Amongst emetics these produce beneficial results : 1. the decoction of the leaves of *Trichosanthes dioica*, *Melia Azadirachta* and the seeds of *Holarrhena antidysenterica*, and 2. the decoction of *Piper longum*, the fruit of *Randia dumetorum* ; and the seeds of *Colarrhena antidysenterica*. For purging the patient the decoction should be given of the three *myrobalans*, mixed with *ghee* of the measure of 2 annas and the pulv of *Convolvulus Turpethum* of the measure of 4 annas. This medicine relieves Fever as well. In Wind-born Erysipelas, plasters should be applied of *Vanda Roxburghii*, *Nymphœa stellata*, *Cedrus deodara*, *Pterocarpus Santalinus*, liquorice, and *Sida cordifolia*, taken in equal measures and pounded into paste with *Ghee* and cow's milk. In Bile-born Erysipelas plasters should be applied made of the hanging roots of the banian, *Tinospora cordifolia*, plantain flowers, and knots of lotus stalks, pounded together and mixed with *ghee* that has been washed a hundred times. In Phlegm-born Erysipelas the plasters prescribable are those of the three *Myrobalanh*, *Padmakáshtha*, the roots of *Andropegon muricatus*, *Mimosa pudica*, the roots of *Nerium odorum*, *Asclepias pseudosarsa*, and the roots of *Arundo Karka*. In those Varieties of Erysipelas which are born of two Faults or all the Three, plasters should be applied of drugs that relieve the particular Faults excited, or all the Faults. The

drugs mentioned above should, therefore, be combined. In all varieties of Erysipelas the decoction of 1. *Padmakashtha* the roots of *Andropogon muricatum*, liquorice, and *Pterocarpus santalinus*, as also 2. of the buds of *Ficus Indicus*, *Ficus religiosa*, *Ficus infectoria*, *Ficus glomerata*, and *Mimusops Elengi*, does great good. In all varieties of the disease plasters may be applied consisting of these ten ingredients, *viz*,, *Mimosa sirissa*, liquorice, *Tabernæmontana Coronaria*, *Pterocarpus santalinus*, cardamoms of the larger variety, *Nardostachys Jatamansi*, turmeric, *Berberis Asiaticus*, *Aplotaxis auriculata*, and *Pavonia odorata*. The decoction of these seven, *viz*., *Ophelia chirata*, the bark of *Justicia adhatoda*, *Picrorrhiza kurroa*, the leaves of *Trichosanthes dioica*, the three *Myrobalans*, *Pterocarpus santalinus*, and the bark of *Melia Azadirachta*, relieves all varieties of Erysipelas as also Fever, burning, inflammation, itching, thirst, and vomiting.

Treatment of Boils

For the relief of Boils, plasters should be applied of the buds of *Holarrhena antidysenterica* pounded into a paste with water in which rice has been washed. For relieving the burning in boils, plasters should be applied of *Pterocarpus santalinus*, *Mesua ferrea*, *Asclepias pseudosarsa*, *Amaranthes spinosus*, the bark of *Mimosa sirissa*, and the flowers of *Jasminum grandiflorum*, pounded together. Another plaster which consists of the bark of *Mimosa sirissa*, *Tabernæmontana coronaria*, *Cedrus deodara*, and *Siphonanthus Indica*, is beneficial in Boils of every kind. Plasters of the bark of *Mimosa sirissa*, *Ficus glomerata*, and the bark of *Eugenia Jambolana*, applied on the Boils, and the decoction of the same, used for fomenting boils prove very beneficial.

Scriptural Medicines and our KSHATARI-TAILA.

In Erysipelas and Boils, the scriptual medicines are *Amritádi-kashâya*,*Navakashâya-guggulu*, *Kalágnirudra-rasa*, *Vrishádya-ghrita*, and *Panchatikta-ghrita*, for internal administration. For applying to the parts affected, *Karanjataila*, and our KSHA'TA'RI-TAILA are highly efficacious. By

taking also our AMRITAVALLI-KASHA'YA the patient may derive much good. This allays both the maladies promptly.

Diet and Forbidden Practices.

The observations laid down about food and forbidden practices in the chapter on *Vátarakta* and Leprosy, are applicable to Erysipelas and Boils. One suffering from these diseases should attend to them duly.

CHAPTER LXVII.

MEASLES AND SMALL POX.

Names and symptoms of *Románti.*

Románti, otherwise called *Háma* in common parlance in Bengal, is the disease called Measles in European medicine. *Masuriká*, otherwise known by the name of *Vasanta*, is small pox. Small, red or reddish pimples appearing on the body are known by the name of Measles. When Measles manifest themselves, the appearance is presented of the pores of the skin having become slightly elevated. Before the appearance of Measles, fever comes, accompanied by great pain. Generally, the fever continues unintermittently for two or three days. It then abates. As soon as the abatement takes place, Measles arise. At first they appear on the forehead and the chin. They then spread over the whole body. The symptoms of that fever which ends in the appearance of Measles are constipation of the bowels or looseness, disgust for food, cough, and difficulty of breathing. If without manifesting themselves fully, Measles disappear, the malady becomes difficult of cure. Children generally get this disease.

Causes and Symptoms of Small-pox.

Food consisting of such inharmonious ingredients as milk and fish, food that is vitiated, the variety of dolichos called *Simbi*, pot-herbs, such articles of diet as are pungent, sour, or saline, or as consists of alkaline ashes, loading the stomach with food before the food last taken has been digested, and other causes of a similar nature, lead to the appearance of Small-pox. The disease is called *Masuriká* because the shape and size of the eruptions resemble those of *Masura* or the seeds of *Cicer lens*. The premonitory symptoms are fever, itching pain in the body, restlessness of the mind, vertigo, swelling of the skin, redness of the complexion, and redness of the eyes. The disease appears, afflicting particular *Dhátus* of the body. Hence it has several varieties.

Pox Affecting the Ingredient called *Rasa*, or Chicken-pox.

When the disease affects the ingredient called *Rosa*, that is the juices into which the food taken is first transmuted, the eruptions take the form of bubbles on the surface of water. Covered with a thin coating, they are filled with water and their appearance is like that of swelling caused by scalds. When they burst, discharges take place from them of watery matter. This kind of pox is easy of cure. In common parlance, it is called *Páni-vasanta i e.* water-pox. When the disease affects the blood, the eruptions assume a red hue ; their coatings are thin. They soon suppurate ; and when they burst, discharges occur of bloody matter. If the blood be not very much vitiated, this variety of pox is curable. When the malady affects the flesh, the eruptions are hard, oily, and covered with thick coatings. Severe pains, like to what is caused by *Sula*, occur. Thirst itching, fever, and restlessness of the mind, appear. Pox that affects the adeps, assumes a circular shape. It is soft, more elevated than usual, thick, bright, and painful. The supervening symptoms are violent fever, mental delusions, restlessness of the mind, and heat. In pox that affects the bones and the marrow, the eruptions are small, dry, flat, and

slightly elevated. Their colour is like that of the body. The supervening symptoms are Coma and Delusions, violent pain, restlessness of the mind, and pain in every part of the body like to what is caused by the bite of the hornet. The patient feels as if his vital parts are being torn out. Pox that affects the semen is bright, minute, and very painful. Seemingly ripe, they are in reality not so. The patient feels as if his body is wrapped round with a wet cloth or blanket. The mind becomes restless. Swoons, heat and a sense of inebriation also appear.

Condition of the Eruptions According to the Fault that is Predominant.

If the Wind predominates in this disease, the pimples become dark or red in colour, dry, accompanied by intense pain, and hard. They take a long time in ripening and suppurating. If the Bile predominates, the eruptions become red, or yellow, or dark in colour, and accompanied by intense pain. These soon ripen and suppurate. There is great pain in the joints and bones. The patient feels as if these are being broken. The supervening symptoms are cough, shivering, restlessness of the mind, a sense of fatigue, dryness of the palate, the lips, and the tongue, thirst, and disgust for food. If there is predominance of the Phlegm, the eruptions become white, bright, very thick, and accompanied by slight itching and pain. They take a long time to ripen and suppurate Phlegmonous discharges from the mouth and the nose, a sensation of the body being wrapt round with a wet cloth or blanket, headaches, heaviness of the body, nausea, disgust for food, sleep, drowsiness, and inactivity are some of the symptoms, that supervene. If the blood predominates in the system, the pox that appears is accompanied by these symptoms, *viz.*, liquid motions, relaxation of the limbs, burning, thirst, disgust for food, inflammation and suppuration of the mouth, redness of the eyes, violent fever, and some of the indications of Bile-born pox. If all the Faults be excited, the eruptions become red in colour and flat, the middle portions become

depressed, and there is intense pain. The discharges are of an agreeable smell. They are many in number, and they take a long time to ripen and suppurate. There is a variety of pox called *Charmadala* (Impetigo) in which the voice becomes suppressed, with such supervening symptoms as disgust for food, stupefaction of the whole body, delirium, and restlessness of the mind.

Curability or Otherwise.

Among the diverse varieties of pox, that which is born of all the Three Faults, that which is called *Charmadala*, and those which affect the flesh, the adeps, the bones, the marrow, and the semen, are incurable. That variety of the disease also in which some of the eruptions are red like corals, some dark like the ripe fruit of *Eugenia Jambolana*, and some like the fruit of *Garcinia Xanthochymus*, is incurable. That pox also in which such symptoms supervene as Cough, Hiccup, burning, delusions, restlessness of the mind, painful and intense fever, delirium, swoons, thirst burning, whirling of body, excessive sleep, bloody discharges from the mouth, the nose, and the eyes, gurgling noise in the throat, and difficult and painful breathing, should be regarded as incurable. If a person who is afflicted with pox feels very thirsty, and if such symptoms supervene as hysterical convulsions, or if he exhales long breaths through only the nose and not the mouth, death soon occurs.

Inflammatory Swelling after cure.

In some cases inflammatory swellings are seen to appear in the joints of the arms as also the shoulders, after the pox has been cured. These swellings are very painful and very difficult to cure.

Treatment of Measles and *Small-pox*.

In both these diseases it is not proper to adopt operations that are very drying or very cooling. By adopting operations that have the effect of drying the system greatly, the appearance of the eruptions is checked, with the consequence that the disease becomes painful and difficult to

deal with. Cooling operations, again, adopted in excess, bring about the excitement of the Phlegm and Bronchitis and such other diseases which render the original malady very painful. If the pimples do not come properly, the patient should be rubbed with butter mixed with the juice of raw turmeric, or the juice of the leaves of *Momordica monodelpha*, or the juice of *Asparagus racemosus*. At this stage of the disease another medicine, for rubbing the body with, is the juice of the leaves of *Ocimum sanctum*, mixed with *Phychotis Ajowan*, reduced into paste. At the outset, after, that is, the latent or incubatory stage has passed away, the infusion of *Trigonella fœnum-grœcum*, or the decoction of *Aplotaxis auriculata*, the leaves of *Ocimum basilicum*, the roots of the aquatic weed called *Páná*, and the roots (not the bulbous root-stock) of *Colocasia Indica*, if drunk, produces much good. In Measles the patient should be made to inhale the smoke of dry sticks made of *Acorus Calamus*, *ghee*, the outer coating of bamboo, barley, the roots of *Jucticia Adhatoda*, cotton seeds, *Gratiola Monniera*, the leaves of *Ocimum sanctum*, *Achyranthes aspera*, and lac, pounded together. If mucous secretions and Bronchitis supervene, either *Makaradhwaja* or *Lakshmivilâsa*, should be given, with the decoction of liquorice.

Treatment of Small-pox.

At the fist stage of Small-pox the patient should be given the decoction of the creeper called *Kuntákumbhâru*, * mixed with *Assafœtida* of the measure of 2 annas. The roots of the betel-nut tree, or of *Guilandina bonducella*, or of *Tribulus lanuginosus*, or of *Asclepias pseudorsarsa*, pounded into paste and dissolved in water, should also be administered. In Wind-born Small-pox, the decoction should be given of these drugs, *viz.*, the Ten-Roots, *Justicia Adhatoda*, *Berberis Asiatica*, the roots of *Andropogon muricatum*, *Hedysarum Alhagi*, *Tinospora cordifolia*, coriander seeds, and the tubers of *Cyperus rotundus*. Plasters should also be applied on

* A kind of thorny creeper, called in Bengali, *Kumuriá*. Not identified.

the body consisting of the bark of *Rubia cordifolia*, that of *Ficus Indicus*, that of *Ficus infectoria*, that of *Mimosa sirissa*, and that of *Ficus glomerata*. When the pimples are about to ripen, the patient should take the decoction of *Tinospora cordifolia*, liquorice, *Vanda Roxburghii*, the larger group of Five-Roots, *Pterocarpus santalinus*, the fruit of *Gmelina arborea*, the roots of *Sida cordifolia*, and the roots of *Flacourtia sapida*, or the decoction of *Tinospora cordifolia*, liquorice, *Vitis Vinifera*, the roots of the sugar-cane, and *Punicum granatum*. In Bile-born pox, the decoction should be given of the bark of *Melia Azadirachta*, *Oldenlandia biflora*, *Cissampelos hernandifolia*, the leaves of *Trichosanthes dioica*, sandal wood of both the white and the red varieties, the roots of *Andropogon muricatum*, *Picrorrhiza Kurroa*, *Phyllanthus Emblica*, the bark of *Justicia Adhatoda*, and *Hedysarum Alhagi*. The decoction should be given when it has cooled, and a little sugar should be mixed with it. For relieving the sores or ulcerations of Bile-born pox, as also the burning sensation it causes, plasters should be applied of the barks of these, *viz.*, *Mimosa sirissa*, *Ficus glomerata* (of the larger variety), *Ficus religiosa*, *Dillenia Indica*, and *Ficus Indica*, pounded into paste with cold water and mixed with *ghee*. In the Phlegm-born variety, the decoction should be given of *Justicia Adhatoda*, the tubers of *Cyperus rotundus*, *Ophelia chirata*, the three *myrobalans*, the seeds of *Holarrhena antidysentercia*, *Hedysarum Alhagi*, the leaves of *Trichosanthes dioica* ; and the bark of *Melia Azadirachta* ; and plasters should also be applied of the bark of *Mimosa sirissa*, the bark of *Ficus glomerata* (of the larger variety), the gum of *Acacia catechu*, and the leaves of *Melia Azadirachta*. Treacle mixed with the pulv of jujubes, if taken by the patient, causes the pimples to ripen quickly and suppurate. The decoction of the leaves of *Trichosanthes dioica*, *Tinospora cordifolia*, the tubers of *Cyperus rotundus*, the bark of *Justicia Adhatoda*, *Hedysarum Alhagi*, *Ophelia chirata* the bark of *Melia Azadirachta*, *Picrorrhiza kurroa*, and *Oldenlandia biflora*, produces suppuration and causes the

sores to heal quickly. This medicine alleviates Fever as well. For relieving the burning sensation, the juice of *Convolvulus repens* is an efficacious remedy.

Means of Checking Excess of Pus.

If discharges of excessive pus take place from the ripened pimples, the pulv of the barks of *Ficus Indicus*, *Ficus glomerata* (of the larger variety), *Ficus religiosa*, *Ficus Infectoria*, and *Mimusops Elengi*, should be scattered over the ulceration. The ashes of burnt cow-dung that is obtained in a dried state from fields and highways, and the pulv also of dried cow-dnng check the formation of pus. At this stage all those medicines which cure ulcerations may be applied. For checking the generation of worms in the ulcerations, the smoke should be applied of *Pinus longifolia*, the exudation of *Shorea robusta*, *Cedrus deodara*, *Pterocarpus santalinus*, *Aquilaria Agallocha*, and *Balasamodendron Mukul*. If the pimples having once appeared disappear quickly, the decoctions called *Nimvádi* and *Kánchanádi* should be given. One suffering from small pox should use the decoction of the wood of *Acacia catechu* and the leaves of *Dillenia Indica* for purposes of washing the mouth, face, &c.

Treatment of Pox on the Cornea.

If pimples appear on the cornea, it should be sprinkled with the decoction of *Tribulus lanuginosous*, *Doodia logopodioides*, and liquorice. For the same purpose decoctions may be used of these, *viz.*, liquorice, the three *Myrobalans*, the roots of *Sanseviera Zeylanica*, *Berberis Asiatica*, the bark of *Cinnamomum Zeylanicum*, *Nymphœa stellata*, the roots of *Andropogon muricatum*, *Symplocos racemosus*, and *Rubia cordifolia*, also should be used for sprinking and washing the cornea if pox manifests itself there.

Treatment of Accident or Supervening Diseases.

If there is disgust for food with this disease, the patient should be given meat-juice mixed with the juice of sour pomegranates, or the decoction, cooled, of the wood of *Acacia catechu*, and *Terminalia tomantosa*. If diseases of the

mouth or of the throat manifest themselves, gargles should be used of the decoction, mixed with a little honey, of the leaves of *Jasminum grandiflorum*, *Rubia cordifolia*, *Berberis Asiatica*, betel nuts, the bark ot *Mimosa suma*, *Phyllanthus Emblica*, and liquorice. By licking the pulv of *Piper longum* and *Chebulic myrobalans* mixed with honey, the mouth and the throat become cleansed.

Scriptural Medicines.

The scriptural medicines laid down for both Measles and Small Pox are *Ushanádichurna*, *Indukalá-vatiká*, and *Eládyarishta*. These should be prescribed with discretion.

Diet and Forbidden Practices ; our SANJIBANI FOOD.

At the outest, milk and sago, or milk and barley, or our SANJIBANIKHA'DYA or other diet of a light kind, should be given, agreeably to the measure of the patient's appetite. If the appetite improves, and if there be no fever, rice may be given. Curries made of the fruit of *Trichosanthes dioica*, the plantains known as *kánchkalá*, the fruit of *Ficus glomerata* of the smaller variety, may also be given. Among fruits, the patient may take Cabul pomegranates, *Uvæ passæ*, oranges, pine-apples, &c. The body should always be kept covered with a thick cloth. The room in which the patient is kept should be a large and well-ventilated one. The bed should be kept clean. Fish, flesh, all articles of heating virtues, all food that is heavy and difficult of digestion, rubbing the body with oil, and exposure to the wind, are especially baneful in this disease. Small Pox is very contagious. Hence, the patient should be segregated as much as possible.

Metchods of Prevention.

Vaccination is regarded as a good preventive. Formerly inoculation was resorted to in this country very extensively. Inoculation, however, has been declared illegal, and vaccination has been made compulsory. Although the efficacy of vaccination has latterly come to be doubted by many eminent physicians of Europe, yet till a better snbstitute is found,

it should not be abandoned. Another preventive is the seed of the *Chebulic myrobalans*. Women should wear it on the left arm, and men on the right arm. The efficacy of these seeds thus worn has been tested during many epidemics.

CHAPTER LXVIII.

MINOR DISEASES.

Various eruptions are included in the class *Kshudra-roga* or Minor diseases. Many of them have names assigned to them. For the most part they are regarded as skin diseases in western medicine. A kind of eruptions appear on the bodies of children, called *Ajagalwiká*. These are small pimples of the shape of *Phaseolus Mungo*. They are smooth and bright, and their colour is like that of the body. They look like a series of knots, and are painless. *Ajagalwiká* corresponds with what are called warts. Sometimes pimples appear which look like barley corns. The middle portions are thicker. They are hard and knotty, and they generally shew themselves on such parts of the body as are fleshy. They are known by the name of *Yavaprakhyá*. They are really small tubercles caused by the excited Wind and Phlegm. Larger tubercles sometimes appear, called *Antrálaji*. They resemble unripe figs. They are elevated, circular, and close to one another. They suppurate although the pus within them is of small quantity. All these varieties of pimples are caused by the action of the excited Wind and Phlegm. Pimples are seen that resemble ripe fruits of *Ficus glomerata* in colour. They are accompanied by a burning sensation and are circular in shape, and their mouths are open, for they burst soon after appearing. The name applied to these ulcers is *Vivritá*. They are due to the action of the excited Bile. Pimples of the shape of tortoises are called *Kachcchapiká*.

They are very hard, and five or six of them are seen clustering together. Born of Wind and Phlegm, they are in reality enlarged scrofulous glands. Pimples appear on the neck, the throat, the shoulders, the hands, the feet, and the joints, that have many protuberances like anthills. These are called *Valmika*. They are enlarged scrofulous glands which ripen and suppurate. These eruptions are due to the excitement of the Three Faults. If neglected at the outset, they increase in size and gain in elevation. Possesed of many mouths or openings, discharges take place from them of fœtid matter. They become painful at the time. When pimples arise, arranged in circles like the seeds of the lotus in the torus that holds them, they are called *Indraviddha* or Herpes. They are born of both Wind and Bile. Eruptions appear that are circular, elevated, red in colour, accompanied by pain, and covered with small pimples. Born of Wind and Bile, they are known by the name of *Garddhabhiká*.* Sometimes the glands that are situated at or about the joints of the cheek bones, become inflamed and swollen. Slight pain accompanies. This swelling is known by the name of *Páshánagardhabha* or Parotitis. It is born of Wind and Phlegm. Boils accompanied by severe pain appear in the cavities of the ears. They ripen and suppurate, and are called *Panasiká*. A kind of swelling manifests itself that gradually extends like Erysipelas, and that is accompanied by burning and Fever. This is called *Jálagarddhabha*, or cutaneous Erysipelas. It is otherwise called *Agniváta*. The coating is thin. It seldom suppurates. Rarely, a few pimples are seen to ripen. This disease is born of Bile. Carbuncular boils occur on the head, accompanied by severe pain and fever. They are called *Indravelliká*. They are born of all the Three Faults. Abscesses sometimes appear on the arms and the sides, and the arm-pits. They are dark in colour and painful, and are called *Kakshá*. When boils

* These small eruptions over a circumscribed red surface of the body, called *Garddhabhiká*, are probably 'Lichen circumscriptus.—T.

like *Kakshí* appear on other parts of the body, they are called *Gandhamílá*. Both these varieties are born of excited Bile.

A boil sometimes appears in the axilla that is accompanied by a burning sensation, like that produced by a living coal. The skin bursts, and fever also manifests itself. This is called *Agnirohini*. It is born of the Three Faults and is incurable. The patient is likely to die between the seventh and the fifteenth day. The excited Wind and the Bile vitiate the flesh of the nails and cause suppuration. It is accompanied by a burning sensation. The disease is called *Chippa* or Onychia, It is commonly known in Bengal as *Angulhárá*. When the flesh of the nails becomes vitiated and at first the two angles and then the whole of the nail rot off, the disease is called *Kunakha* or psoriasis of the nails. Pustules appear on the feet, with slight inflammation and without discoloration. There is internal suppuration. The disease is called *Anusayi*. A large abscess appears in the region of the groin, of the size of the fruit of *Convolvulus paniculatus*. It is born of the Three Faults, and is called *Vidáriká*. The excited Wind and the Phlegm sometimes vitiate the flesh, the veins, the muscles, and the adeps, and produce a number of knotty swellings. These burst of themselves and then discharges take place from them of matter like *ghee*, honey, and fat. In consequence of such discharges, the flesh gradually wastes away, with the result that the sites of the knotty swellings become very hard. This disease is called *Sarkarárbuda* or open bleeding cancers. From the arteries and nerves a fœtid scent issues. Discharges also occur of fœtid matter of diverse colours. Sometimes hæmorrhage also takes place.

The feet of those persons who have to make frequent journeys on foot, become dry. The consequence is that the soles become cracked. This disease is known by the name of *Pádadári*. If the soles of the feet receive wounds from treading on gravel or from thorns, knotty swellings appear which are known by the name of *Kadara*. If the feet

be always kept in a wet state through contact with water or mire, sores appear in the interstices of the toes. They are accompanied by burning, itching, and pain. These sores are called *Alasa.* If the excited Wind and Bile arriving at the roots of the hairs of the head, cause them to fall away, and if the vitiated Phlegm and the blood then shut up the pores from which the hairs grow, the result is baldness of the head. This is known by the name of *Indralupta* or *Khálitya.* If the scalp of the head becomes hard and full of cracks, accompanied by itching, the disease is called *Dárunaka* or Tinea versicolor of the scalp. It is born of both Wind and Phlegm. Sometimes numerous boils, each of small size, appear on the scalp, full of fœtid matter of copious measure. These are called *Arungshiká* or Tinea favosa. This disease is born of vitiated Phlegm and Blood, and Worms. Wrath, of grief, or excessive toil, forces the heat of the body and the Bile upwards into the head with the result that the hair becomes prematurely gray. The disease is called *Palita.* Pimples appear on the faces of young men, which look like the thorns of the *Bombax Mnlabaricum.* Those eruptions are caused by vitiated Wind, Phlegm, and Blood. Waste of semen however, is its principal cause. These pimples are called *Mukhadushiká* or Acne. Eruptions appear on the skin, covered with small pimples that resemble the prickles on lotus stalks. They are circular, of a pale colour, and accompanied by itching. Born of the excited Wind and the Phlegm, they are called, *Padminikantaka.* Sometimes pimples appear on the skin, which are of the shape of the seeds of *Phaseolus radiatus.* They are elevated, dark in colour, and painless. They are called *Máshaka* or warts. The inducing cause is the excited Wind. Pimples appear that are, again of the size and look of sesame seeds. They are of a dark colour. Born of all the Three Faults, they are called *Tilakálaka* or pigmentary nævi or moles. Eruptions manifest themselves which are circular, of a dark or black colour, and painless. They are called *Nyachccha* or Chloasma. At first only pimples appear.

These then coalesce and spread over large districts of the body. Through wrath and excessive toil, the Wind and the Bile, becoming excited, cause brown spots on the face that are generally circular and painless. They have no elevation above the skin, and are known by the name of *Vyanga.* In common parlance, they are called *Mecheta.* If these spots assume a dark hue, they then are called *Nilikâ. Nilikâ* may also appear on the body without being confined to the face.

Phymosis, &c.

If the pennis be subjected to pressure or receives wounds from any cause, the foreskin becomes contracted and going down below the head of the pennis takes the form of a knotty growth hanging downwards. This disease is called *Parivartikâ* or Phymosis. If the Wind be predominant, Phymosis is accompanied with pain ; if the Phlegm predominates, the knotty growth becomes hard and is accompanied :by itching. If from any cause the foreskin of the pennis becomes upturned in such a way as not to revert to its normal position, the disease is called *Avapâtikâ* or Paraphymosis. The excited Wind, affecting the foreskin of the pennis, changes its nature in such a way that being drawn up, it cannot be drawn again. The fact is, the denuded glans cannot be again covered. This sort of contraction is accompanied by pain, and micturition is either suppressed or becomes exceedingly difficult. The urinary jet becomes as thin as a thread. This disease is known by the name of *Niruddhaprakâsa.* Sometimes from suppression of the urgings of stools, the downward Wind becomes excited and either shuts up the anal canal or contracts it in such a way as to leave a very small opening. The result is that stools are passed with great difficulty. This disease is called *Sanniruddhaguda.* If the rectum of children be not properly washed, and if filth occasioned by sweat, stools, urine, &c., be allowed to accumulate, the consequence is the appearance of pimples that are accompanied by itching. By scratching, the pimples burst and produce ulcera-

tion. Discharges occur of fœtid matter. This disease is called *Ahiputanaka* or Erythema. Neglect to bathe or wash the scrotum, causes accumulation of filth on it and the appearance of pimples accompanied by itching. If scratched, these burst and produce ulceration from which discharges occour of fœtid matter. This disease is called *Vrishnakachccha* or pruritis of the scrotum. Through excessive straining while passing stools, or weakness of the system caused by copious motions, the anal duct is expelled out from its place. This is known as *Gudabhrânsa* or prolapsus ani. Sometimes particular parts of the body become inflamed. These burst and produce ulcerations. The edges are of a red hue, and they are accompanied by burning, itching, intense pain, and fever. The disease is called *Varâhadanshtraka* or Phlegmonous Erysipeles.

Treatment of the Minor Diseases.

If the pimples called *Ajagalwikâ* be pierced with the prickles of fresh plants of *Solanum Xanthocarpum*, they then ripen and suppurate and soon disappear. Plasters applied over them of the roots of *Justica Adhatoda*, and those of *Cucumis colosanthes* prove efficacious. *Anusayi* or pustules appearing in the feet, should be treated as Phlegm born Erysipeals, and *Vivrita* (ulcers like ripe figs) and *Indraviddha* (Herpes), *Garddhabhi* (Lichen circumscriptus), *Jálagarddhabha* (cutaneous erysipelas) *Indravellikâ* (carbuncle of head), and *Gandhamálâ* (painful abscesses on the skin), should all be treated as Bile-born Erysipelas. By applying plasters of the Indigo plant and the roots of *Trichosanthes dioica*, the pain of cutaneous Erysipelas may be checked. *Vidárikâ* (large abscess in groin or axilla), *Panasikâ* (boil in the orifice of the ear), and *Kachcchapikâ* (enlarged scrofulous glands) may be cured by repeatedly applying leeches, or plasters of the bark of the roots of *Moringa Pterygosperma*, and *Cedrus deodara*. In *Astrálaji* (tubercles like unripe figs), *Yavaprakyá* (small tubercles like barley corn), and *Páshánagarddhabha* (Parotitis), *sweda* should be

applied at the outest. Then plasters made of realgar, *Cedrus deodara*, and *Aplotaxis auriculata*, or fomentation should be applied. When suppuration is brought about, the treatment laid down for boils and ulcerations should be followed. In Parotitis, such plasters are beneficial as check swellings caused by Wind and Phlegm. In *Valmika* surgical operation should be resorted to for extracting the suppurating scrofulous glands. The parts should then be cauterised. Upon the ulceration should then be applied the paste of realgar, orpiment, the fruit of *Semecarpus Anacardium*, *Elettaria cardamomum*, *Aglaia Agallocha*, *Pterocarpus santalimus*, and leaves of *Jasminum grandiflorum*. In cases of *Pádadíri* or cracked soles, plasters should be repeatedly applied of wax, fat marrow, *ghee*, and the ashes of green barley spikes. By rubbing the feet also with the exudation of *Shorea robusta*, and *Saindhava* salt, both reduced to powder, and mixed with honey, *ghee*, and mustard oil, relief may be had. In *Alasa* (ulcerations in the interstices of the toes), the feet should first be dipt for sometime in *Kanji* and plasters should be applied on the ulcerations, made of the leaves of *Trichosanthes dioica*, the bark of *Melia Azadirachta*, sulphate of iron, and three *myrobalans*. Another plaster that operates beneficially consists of the leaves of *Trigomella fœnum-grœcum* and turmeric, reducad to paste. The exudation of the stalk of *Arumcampanulatum* is beneficial. As regards *Kadara* (corns), these should be extracted by surgical operation and the parts should then be cauterised. For purposes of cautery hot oil may be used. *Chippa* (Onychia) requires surgical operation. The part should first be drenched with warm water and the knife used. For curing the ulceration, the pulv of the dried exudation of *Shorea robusta*, or such oils as are used for treating ulcerations in general, should be used. Relief may be obtained in Onychia by repeatedly applying plasters of *Chebulic myrobalans* rubbed in the juice of raw turmeric placed on an iron plate. By bandaging the affected finger with a few leaves of *Gmelina arbosea*, relief

may be had in this malady. In *Kunakha* or Psoriasis of nails, the pulv of borax should be inserted within the affected nail. Plasters also should be applied of borax and the exudation of *Echites dichotoma*, pounded together. In that variety of Lichen which is called *Padminikantaka*, plasters should be applied of the ashes of louts stalks. The eruptions should also be rubbed with the bark of *Melia Azadriachta* and the leaves of *Cassia fistula*, pounded together into a paste. The pain caused by *Jalagarddhaba* is promptly relieved by applying plasters made of the roots of the indigo plant, and the roots of *Trichosanthes dioica*, pounded together into a paste and then mixed with *ghee*. In *Ahiputana* (Erythema), the sores should be repeatedly washed with the decoction of the Three *myrobalans* and catechu. Plasters should also be applied of *Pladera decussata*, galena, and liquorice, pounded together. In Prolapsus ani, the expelled duct should first be softly rubbed with cow's fat and then carefully inserted back with the finger into its natural place. A piece of leather with a hole in the middle should be tied upon the rectum for preventing a repetition of the prolapsus. The disease may be checked by the patient using *Chángeri-ghrita* internally, and by rubbing *Mushikádya-taila* on the rectum. In *Parivartika* or Phymosis, the turned-up foreskin should first be laved with *ghee*. Fomentation should then be applied with the heated paste of the seeds of *Phaseolus radiatus*. After it has been made soft by these means, the foreskin may then be restored to its normal position. A plaster should, however, be applied upon it of warm flesh. In *Avapátiká* or Praraphymosis the same treatment should be adopted. In *Niruddhaprakása* or retention of urine caused by strictures in the urethra, tubes or catheters made of gold or silver and rubbed with *ghee* and other oily substances, should be carefully inserted into the urethra and the urine brought out. For widening the passage, every alternate day a tube slightly thicker than the one last used should be

passed. In the disease known as stricture of the rectum, tubes or catheters should be passed in the same way. Warts and pigmentary nævi or moles should be removed by surgical operation and the parts should then be cauterised. If warts be rubbed with the pulv of conch-shells, using a stick of the raw stem or branch of *Ricinus communis*, or if the ashes obtained by burning the sloughs cast off by snakes be used for the same purpose, beneficial results may be obtained. For curing Acne, the following plasters may be used: 1. *Symplocos racemosus*, coriander seeds and *Acorus calamus*; 2. *Gorochanâ* (concretions found in the gall-bladder of the ox), and the pulv of pepper; and 3. mustard seeds of the white variety, *Acorus calamus*, *Symplocos racemosus*, and *Saindhava* salt. Another efficacious plaster consists of the sharp prickles of *Bombax Malabaricum*, or the seeds of *Circer lens*, grinded into paste with milk. For curing and preventing the extension of *Vyanga* or brown spots on the face, plasters should be applied of *Pterocarpus santalinus*, *Rubia cordifolia*, *Aplotaxis auriculata*, *Symplocos racemosus*, *Aglaia Roxburghiana*, new leaves and buds of *Ficus Indica* and seeds of *Cicer lens*, grinded together into a paste. Other remedies for these spots, as also for those called *Nilikâ*, are *Haridrâdya-taila*, *Kanaka-taila* and *Kumkumâdya-taila*. In *Arunshikâ* or Tinea favosa, the head should first be shaved. The sores should then be washed with the decoction of *Melina Azadirachta*. The juice of horse dung, mixed with *Saindhava* salt. should then be applied. Plasters also of old mustard oil, with the dung of the cock, grinded together with cow's urine, prove beneficial in this disease. The scriptural medicine called *Dwiharidrâdya-taila* is also a good remedy. For curing scabs of the head, the head should be washed with water in which have been dissolved the ashes of the straw of *Kododhân* or *Paspalum scrobiculatum*. Plasters should then be applied of the filaments of the *Nymphœa stellata*, liquorice, sesame, and the fruits of *Phyllanthus Emblica*. *Triphaladya-taila* and *Vahni-taila* are very beneficial in this disease. In

baldness of the head, the part that has become bald should be pricked with needles or rubbed with the leaves of *Ficus glomerata* of the smaller variety, or such other leaves as are rough and prickly, for bringing about ulceration. Plasters should then be applied over the ulcerations, made of the red fruits of *Abrus precatorius*. By applying plasters of goat's milk, galena, and the ashes of ivory incinerated according to the method called *Puta*, grinded together, the growth may be induced of hair. The scriptural remedies are *Snuhyídya-taila*, *Málatádya-taila*, and the oil of liquorice. For preventing premature whiteness of the hair, the hair should be rubbed with the following preparation, *viz.*, the three *myrobalans*, indigo leaves, iron, and *Verbesina calandulacea*, taken in equal measures, and subjected to the process called *Bhávana* with goat's urine.* Another preparation consists of the flowers of *Nymphœa stellata* soaked in milk kept in an iron pot and buried under the earth for a month. The most efficacious remedy, however, is *Mahánila-taila*. The use of our KESHRANJAN TAILA cures *Dárunaka* (Tinea versicolor of scalp). *Indralupta* (baldness), and *Pálitya* (premature whiteness of hair). *Kakshá*, (painful abscess near axilla), and *Irivelliká*, (carbuncle on the head) should be treated like Erysipelas born of Bile. In *Panasiki* (boil in the ear), *sweda* or fomentation should first be applied. Plasters should then be used of realgar, *Aplotaxis auriculata*, turmeric, and *Cedrus deodara*, pounded together. When suppuration has been brought about, surgical operation should be performed, and the sore or ulceration that is caused should be treated in the usual way. *Sarkarárbbuda* or open bleeding cancers should be treated as ordinary boils. In *Vrishanakachcchu* or Pruritis scrotal, the scrotum should be rubbed with the exudation of *Shorea robusta*, *Aplotaxis auriculata*, *Saindhava* salt, and

* *Bhávaná* is the maceration of powders in fluids. The powders are soaked in fluids and allowed to dry in the sun, The process is repeated several times, so that the active principles of the drugs may properly combine,

mustard seeds of the white variety, pounded together. In fact, this disease should be treated in the same way as *Páma* or Eczema, and *Ahiputana* or Erythema. Our *Kshatári-oil*, and *Marichádya-taila* are good remedies. In Erythema, plasters should be applied of sulphate of iron, *Gorochaná* (concretions found in the gall-bladder of the ox), sulphate of copper, orpiment, and galena, pounded together with *Kánji*. In the disease called *Sukaradanshtraka* or Phlegmonous Erysipelas, the patient should take turmeric and the roots of *Verbesina calandulacea* pounded together into a paste with cold water and then mixed with *ghee* of cow's milk. The methods of treatment laid down for Erysipelas should also be followed in this disease. In *Nyachccha* or Chloasma, the part affected should be rubbed with fried borax and the paste of white sandal wood, or fried borax and honey. All those plasters may also be applied which are prescribable for Pityriasis versecolor. In these and other eruptions, *Sapta-chcchadádi-taila*, *Kumkumádi-ghrita*, *Sahachara-ghrita*, and our HIMÁNSUDRAVA are very efficacious. The treatment of these minor diseases is laid down in brief. The intelligent physician, taking note of the Faults excited, and the actual condition of the diseases and the patient, should have recourse to other remedies than those laid down here. In fact, the exercise of discretion is necessary in dealing with these maladies.

Diet and Forbidden Practices.

The regimen prescribable in these diseases should be such as would alleviate the particular Fault or Faults that might appear to be excited. Such food and practices should be avoided as have a tendency to aggravate the excited Faults.

CHAPTER LXIX.

DISEASES OF THE MOUTH.

Names and Causes.

Those diseases which affect the lips, the gums, the teeth, the tongue, the palate, the throat, and other parts of the mouth, are known by the general name of diseases of the Mouth. By eating the flesh of animals that dwell in marshy regions, or fish. milk, or curds &c., in excessive measure, the Three Faults become excited with the result that disease of the mouth are generated. In many of the diseases it is the Phlegm that predominates,

Varieties and Symptoms of the Diseases of the Lips.

Among the diseases of the lips those which are born of the Wind have these characteristics : the lips become rough, dark in colour, dry, callous to touch, and accompanied by pains like to those which are caused by needles. Cracks also are seen. In Bile-born diseases, the lips become yellow in colour. There is pain and burning. Pimples also appear, covering the entire surface of the lips. These ripen and suppurate. In Phlegm-born diseases, the lips become cold to the touch, pale in colour, heavy. slimy, and accompanied by itching. They are painless, and pimples appear that are of a uniform colour with the skin. In those diseases of the lips which are born of the Three Faults, the colour of the lips sometimes becomes yellow and sometimes white, and pimples of diverse kinds appear and cover them entirely. In those diseases of the lips that are born of the vitiation of the blood, the lips assume the hue of ripe dates. Pimples cover them, and discharges of blood occur. In diseases born of the vitiation of the flesh, the lips become heavy, thick, and elevated like balls of flesh. Worms are generated in their ends or corners. In diseases born of vitiated Adeps, the lips become heavy, accompanied by itching and of the colour of the surface of *ghee* kept in a pot. Watery

discharges of a limpid colour occur. If the lips become diseased in consequence of any wound or violence, paih appears at the outset like o what is caused by cracks or cuts inflicted on them. Subsequently the symptoms appear of the particular Fault or Faults that may be excited.

Diseases of the Teeth.

Among the diseases that affect the gums, in that which is known by the name of *Sitáda* or Scurvy, bloody discharges take place from the gums without any apparent cause, and the flesh of the gums begins to gradually rot and fall off. At first fœtid odour emanates. The colour becomes dark. Fœtid discharges also begin to take place. The gums become soft, and then the rotting commences. This disease arises from vitiated Phlegm and blood. If swellings appear at the roots of two or three teeth, the disease is called *Dantaputtaka* or gum-boils. This malady also is born of vitiated Phlegm and blood. That disease in which the teeth become loose and in which blood and pus begin to flow from the roots, is called *Dantaveshta* or inflammation of the sockets. The fact is, the substance of the teeth becomes vitiated. This painful malady affecting the roots of the teeth is born of vitiated blood. That disease in which the teeth become loose, and the gums, palate, and lips become rotten, is called *Mahásai-sira* or gangrenous inflammation of the gums. It is born of the excitement of the Three Faults. If the flesh of the teeth begins to rot, and bloody discharges occur, the disease is called *Paridara* or bleeding gums. This malady is born of bloody Bile and vitiated Phlegm. If a burning sensation appears in the gums, followed by suppuration, and if in consequence thereof the teeth fall off, the disease is called *Upakusa* or inflammation of the gum. It is born of bloody Bile. If in consequence of wounds or acts of violence the gums receive any injury and inflammation sets in and the teeth become loose, the disease is called *Vaidarbha*, or inflammation from injury. If in consequence of the excited Wind, an extra tooth begins to spring from the root of some tooth, it is

called *Khalivardhana*. When it has fully appeared, all pain ceases. Since, again, this kind of tooth appears when one is of advanced years, it is called *wisdom tooth*. The Wind becoming excited, sometimes causes many teeth to rise irregularly from the roots of other teeth. Besides being irregular, they present an ugly appearance. This disease is called *Karáladanta*. It is incurable. If swelling appear in the roots of the grinders, accompanied with great pain, and slimy secretions take place from those swellings, the disease is called *Adhimánsa*. Besider these, other maladies affect the gums. These produce sores and ulcerations terminating in sinus.

Among the varieties of the diseases that affect the teeth, that called *Dálana* (Tooth-ache) is very painful. The patient feels as if his teeth are bursting. This disease is Wind-born. In the disease called *Krimidanta* (Caries) black holes appear in the teeth. Painful swellings also appear in the roots, from which slimy secretions occur. The pains sometimes increase without any apparent cause. This disease also is born of excited Wind. In the disease called *Bhanjanaka* (fracture of the teeth), the mouth becomes bent sideways and the teeth break. It is born of Wind and Phlegm. In the disease called *Dantaharsha* (Sensitive teeth), the teeth become unable to bear cold, heat, wind, and all things that are sour. The fact is, when brought into contact with these, a painful sensation arises. It is born of Wind and Bile. Sometimes the flesh of the teeth becomes vitiated, with the result that inflammatory swellings appear both inside and outside the gums, accompanied with great pains. This disease is known by the name of *Dantavidradhi* (gumboils). Fœtid discharges take place from the swellings. When the swelling burst, blood and pus issue from them. If the secretions of the teeth be dried up by the Wind and the Bile, the teeth become as rough as gravels. This disease is known by the name of *Dantasarkará* (Sordes). If when the accumulated sordes burst, and the teeth also show cracks, the disease is called *Kapálikà* (hard adherent sordes). The

teeth gradually fall off. If in consequence of vitiated Blood and Bile, some of the teeth become dark in colour, the disease is called *Syávadanta* (black or necrosed teeth).

Diseases of the Tongue Symptoms and Varieties.

Among the diseases which affect the tongue, in those which are Wind-born, the tougue is seen to show cracks. It becomes incapable of perceiving taste, and its surface becomes thorny. In Bile-born diseases, the tongue becomes covered with numerous thorns that are red, long, and accompanied with a burning sensation. In Phlegm-born diseases, the tongue becomes heavy and covered with fleshy growths which resemble the thick thorns of *Bombax Malabaricum* If a swelling appears below the tongue, caused by vitiated Phlegm and Blcod, it is called *Alisá* a or Glossitis. If this disease assumes an intense form, then the swelling ripens and suppurates and the tongue becomes paralysed. If in consequence of such a swelling that is born of vitiated Phlegm and Blood, the tougue assumes an elevated position ; and if it is accompanied by burning and itching, and if discharges occour of mucous and salivary secretions, the disease is called *Upajihvá* or Ranula.

Diseases of the Palate ; Symptoms and Varieties.

Amongst the diseases of the palate, the swelling that appears in the palate, born of vitiated blood, and that gradually assumes the appearance of a bag filled with air, is called *Galasundi* or Enlarged tonsil. The supervening symptoms are thirst and cough. The excited Phlegm and Blood sometimes causes an inflammatory swelling at the root of the palate, that resembles, in shape and size, a fruit of *Hibiscus vitifolius*. It is accompanied by pain similar to what is caused by a hundred needles continuously pricking the parts. This disease is called *Tundikeri* or abscess of tonsil. It ripens and suppurates. Another kind of swelling appears in the palate, born of vitiated blood. It is red in colour, and is neither very large nor small. It is accompanied by fever and intense pain, and is called *Dhrnsha*

or Cynanche Tonsillaris. In consequence of the excitement of the Phlegm a swelling appears in the palate that assumes the shape of a tortoise. It is accompanied by slight pain and takes a long time to enlarge. This disease is called *Kachcchapa* or Hypertrophy of Tonsils. Sometimes a fleshy growth appears in the palate, due to vitiated blood. This is known by the name of *Raktárbbuda* or *Tályarbbuda* (Painful tumour of palate). Sometimes in consequence of the vitiation of the Phlegm, a fleshy growth appears in the palate. This is called *Mánsagháta* or painless tumour of palate. It is free from pain. Through vitiation of the Phlegm and the Adeps, a painless tumour appears in the palate, of the shape and size of a jujube. This is called *Tálupupputa.* That disease in which the palate repeatedly becomes dry, in which severe pain is felt as if the palate were bursting, and in which the patient's breathing becomes hard, is called *Tálusosha* or Inflammation of the palate. It is born of the excited Wind. Sometimes in consequence of the predominance of the excited Bile, the palate becomes inflamed and suppuration sets in. This disease is known as *Tálupáka*, or abscess of palate.

Diseasess of the Throat, Symptoms and Varieties.

In consequence of the excitement or vitiation of the Three Faults, many diseases appear in the throat. Surgical operation becomes necessary. In fact, many of them are incurable without such operation. Amongst the diseases of the throat there are two. *viz.*, *Rohini* and *Adhijihva*, that may be cured by administering medicines and without employing the surgeon's knife. We shall lay down the symptoms of these two first. When the Faults becoming excited, vitiate the flesh and blood and cause fleshy growths to appear all around the tongue, the disease is called *Rohini*, These fleshy growths, gradually becoming enlarged, at last close up the ducts of the throat. The patient incurs the risk of immediate death. A fleshy growth appears at the root of the tongue. Its shape is like that of the end of the tongue

itself. It is called *Upajihvá* or Ranula. If it ripens and suppurates it becomes incurable.

Diseases of the Mouth called *Sarvasara.*

Sometimes the whole of the mouth becomes diseased. The diseases that affect the whole of the mouth and not any particular part of it are called *Sarvasara.* In consequence of the excitement of the Wind, the whole of the mouth becomes covered with small boils which are accompanied by piercing pains. The patient feelsthat his mouth is being pierced by a thousand needles. If Bile be excited, these boils assume a yellow or red hue, accompanied by intense burning. If the Phlegm be predominant, the boils are accompanied by slight pain as also itching. Their colour becomes like that of the surface on which they appear.

Treatment of the Diseases of the Lips.

In Wind-born disease of the lips, the lips should be rubbed with wax mixed with oil or *ghee.* The pulv also of *Lobána* the exudation of *Shorea robusta, Balsamodendron Mukul, Cedrus deodora,* and liquorice, should be gently rubbed on the lips. If plasters be applied of the exudation of *Shorea robusta,* oil or *ghee,* cooked with wax and treacle, they remove the pains and ruffness of the lips, and stop discharges of pus and blood. In Bile-born diseases of the lips, the patient should eat and drink things that are bitter. Cooling plasters should be applied. The disease should be treated after the manner of abscesses born of excited Bile. In Phlegm-born diseases, the lips should be rubbed with the Three Bitters, carbonate of soda, and the ashes of green barley spikes, mixed together with honey. In Adeps-born diseases of the lips, the application of heat with a piece of cloth is beneficial. The lips should also be rubbed with the pulv of *Aglaia Roxburghiana,* the Three *myrobalans,* and *Symplocos racemosus,* mixed with honey. For curing cracks and sores on the lips, plasters should be applied of the exudation of *Shorea robusta,* red chalk, coriander seeds, mustard oil, *ghee, Saindhava* salt, and wax, mixed together. In those diseases of the lips which

are born of the Three Faults, the treatment should be directed towards the alleviation of that Fault which may appear to be predominant.

Treatment of the Diseases of the Teeth

In *Sitîda* or Scurvy, gargles should be used of the decoction of dry ginger, mustard seeds, and Three *myrobalans*. By applying plasters made of the pulv of sulphate of iron, *Symplocos racemosus*, *Piper longum*, realgar, *Aglaia Roxburghiana*, and *Cardiospermum Halicacabum*, mixed with honey, beneficial results may be expected in Scurvy, for these prevent the rotting of the flesh. By rubbing the teeth with the pulv of *Aplotaxis auriculata*, *Symplocos racemosus*, *Cyperus rotundus*, *Mimosa pudica*, *Cissampelos hernandifolia*, *Piper Chaba*, and turmeric, discharges of blood, itching, and pains may be mitigated. In *Dantapuppata* (gum-boils), at the outset, blood-letting is beneficial. The five salts mixed with honey, as also the ashes of green barley spikes, if rubbed, produce beneficial results. In *Shaladanta* or the disease in which the teeth or some of them become loose, much good is done by gargles of the decoction of *Ficus Indicus* and *Ficus religiosa*, and other trees which produce milky juices. Gargles of the decoction also of *Barleria cristata* (of the blue variety) alleviate the disease. The patient, by chewing unripe fruits of *Mimusops Elengi*, may derive much benefit In *Dantaharsha* (Sensitive teeth), gargles of mustard oil and other articles which are alleviative of Wind, produce good results. In *Dantasula*, relief may be obtained from gargles of the decoction of *Minusops Elengi*. In *Dantabeshta* or inflammation of the socket, blood-letting, gargles of the decoction, mixed with a little *ghee* and honey, of *Ficus Indicus*, *Ficus religiosa*, and similar other trees, prove beneficial. Much good is also derived by gently rubbing the gums with the pulv of *Symplocos racemosus*, red sandal wood, liquorice, and lac. mixed with honey. In *saisira* or inflammation of the dental periosteum, blood-letting and repeatedly holding within the

mouth cupfuls of the decoction of *Ficus Indicus* and the rest, do much good. Plasters also of the pulv, mixed with honey of *Symplocos racemosus*, *Cyperus rotundus*, and galena, alleviate the disease. The treatment of *Paridara* (bleeding gums), and *Upakusa* (inflammation of gum), should be the same as that of *Sitáda* or Scurvy. In *Sitáda* or Scurvy, gargles of warm water in which has been dissolved the paste of *Piper longum*, mustard seeds of the white variety, dry dinger, and the fruits of *Eugenia acutangula* do much good. The diseases known as *Dantavaidarbha* (inflammation from injury), *Adhidanta* (extra teeth), *Adhimingsa* (swelling round the wisdom tooth) and *Sushira* are curable by surgical operation. When a sinus has formed in the root of a particular tooth, that tooth should be extracted. If, however, the tooth be one of the upper row, it should not be extracted. Sinus in a tooth-root is cured by frequently holding in the mouth cupfuls of the decoction of the leaves of *Jasminum grandiflorum*, the fruits of *Randia dumetorum*, *Picrorhizza kurroa*, and *Flacourtia Sapida* as also by applying mustard oil cooked with *Symplocos racemosus*, catechu, *Rubia cordifolia*, and liquorice. In *Dantasarkará* or Sordes, the knife should be applied, but in such a way as not to injure the roots of the affected teeth. Removing the Sordes by the knife, the pulv of lac mixed with honey should be applied. In *Kapálikà* or hard adherent Sordes, the treatment should be the same as that of *Dantaharshà* or Sensitive teeth. In *Krimidanta* or Caries, plasters should be applied of *assafœtida* heated on a fire. One derives great benefit in this disease by holding in the mouth cupfuls of the decoction, mixed with mustard oil, of *Solanum Indicum*, *Celsia Coromandeliana*, the roots of *Ricinus communis*, and *Solanum Xanthocarpum*. By filling the ears also with the juice of *Phlomis Zeylanica*, sea-foam,* honey,

Samudraphena is literally foam of the sea The fact is, the thing which sells under that name is a chalky substance existing in layers. Hindu physicians regard it as solidified sea foam, as is gathered from the sea coast.

and mustard oil, Caries may be cured. If one chews the roots of *Euphorbia neriifolia*, and holds the chewed roots in one's mouth for sometime, worms ars seen to come out of the teeth and teeth-roots to the relief of one suffering from their existence. By applying to the teeth plasters of the legs of crabs reduced to paste, the grinding of the teeth during sleep may be checked. By boiling at least 2 legs of a crab in cow's milk till it becomes thick and laving it on the soles of the feet before one goes to sleep, the grinding of the teeth during sleep may be checked. The scriptural medicines are *Dantarogâsani-churna* and *Dantasamskâra-churna*. These may be used in almost all kinds of diseases of teeth. Our DANTADHAVANA CHURNA also is very-efficacious in all affections of the teeth.

Treatment of those Diseases of the Mouth which affect the Tongue.

In Wind-born diseases of the tongue the treatment should be the same as that of the Wind-born diseases of the lips. In Bile-born diseases of the tongue, the tongue should be rubbed with rough leaves and a little blood let out by this means. After this, the pulv of the following should be rubbed on the tongue, *viz.*, *Asparagus racemosus*,, *Tinospora cordifolia*, *Convolvulus paniculatus*, *Phaseolus trilobus*, *Glycine debelis*, *Physalis flexuosa*, *Rhus suceedanea*, bamboo manna, the fragrant wood called *Padmakâshta*, the root-stock of *Nymphœa lotus*, *Sida cordifolia*, the same of the yellow variety, *Vitis vinifera*, *Cœlogyne ovalis* and liquorice. The decoction also of these drugs should be laved on the tongue. In Phlegm-born diseases of the tongue, the tongue should similarly be rubbed with rough leaves and a little blood let out by this means. After this, cupfuls should be held in the mouth of the decoction of these drugs, *viz.*, *Piper longum*, the roots of *Piper longum*, *Chavica Officinarum*, the roots of *Plumbago Zeylanica*, dry ginger, pepper, *Pothos officinalis*, *Piper aurantiacum*, cardamoms of the larger variety, *Ptychotis Ajowan*, the seeds of *Holarrhena antidysenterica*, *Cissampelos*

hernandifolia, cumin seeds, mustard seeds, the fruits of *Melia Azedarach*, *Assafœtida*, *Siphonanthus Indica*, the roots of *Sanseviera Zeylanica*, *Aconitum heterophyllum*, *Acorus calamus*, *Embelia Ribes*, and *Saindhava* salt, By rubbing the ashes of the incinnerated root-stocks of *Colocasia Indica* *Saindhava* salt and mustard oil, mixed together, on the tongue, and then chewing the filaments of *Citrus medica* and other plants of a similar kind, mixed with the exudation of *Euphorbia neriifolia*, the dulness of the tongue may be removed. *Upajihbha* or Ranula should be rubbed with rough leaves and then the ashes of the green spikes of barley, should be applied on it. The pulv also of the Three Bitters, *Chebulic myrobalans*, and the roots of *Piper Chaba*, may be applied instead. Another medicine for Ranula is mustard oil cooked with the above drugs.

Treatment of the Diseases of the Palate.

Almost all diseases of the palate require surgical operation for their cure. Relief is obtained in *Galasundi* or enlarged tonsil by chewing the roots of *Nyctanthes arbor tristis*. Gargles also of decoction of *Acorus Calamus*, *Aconitum heterophyllum Cissampelos hernandifolia*, *Vanda Roxburghii*, *Picrorrhiza kurroa*, and the bark of *Melia Azadirachta*, prove beneficial.

Treatment of the Diseases of the Throat.

In Wind-born *Rohini*, blood-letting at the outest is beneficial. Immediately after, salt should be rubbed upon it, and the patient should hold in his mouth lukewarm mustard oil. In Bile-born *Rohini*, *Pterocarpus santalinus*, sugar, and honey, should be mixed together and rubbed on it. Gargles also of the decoction of *Vitis vinifera* and *Grewia Asiatica* prove beneficial. In Phlegm-born *Rohini*, salt and *Picrorrhiza kurroa*, mixed together, should be rubbed. The patient should also snuff mustard oil cooked with *Clitorea Trenatea*, *Embelia Ribes*, *Croton polyandrum*, and *Saindhava* salt. In Blood-born *Rohini*, the treatment should be like that of the Bile-born variety of the disease. *Adhijihva* should be treated

in the same way as *Upajihava* or Ranula. By rubbing dry ginger and pepper reduced to powder, as also salt and other articles of keen virtues, relief may be obtained in *Adhijiva.* In all diseases of the throat relief may be obtained by keeping in the mouth balls made of the pulv of *Kálaka*, *Colocasia antiquorum* of the yellow variety, and *Kshíragurika.*

Treatment of those Diseases of the Mouth which are called *Sarvasara*

In those diseases which affect every part of the mouth, and which are called *Saravasara*, gargles should be used of the decoction of the leaves of *Trichosanthes dioica*, the leaves *Eugenia Jambolana*, the leaves of *Mangifera Indica*, and the leaves of *Echites Caryophyllata.* Gargles also of the decoction, when cooled, mixed with honey, of the leaves of *Jasminum, grandiflorum, Tinospora cordifolia, Vitis vinifera, Hedysarum Alhagi Berberis Asiatica*, and the three *myrobalans*, cure *Mukhapáka* or inflammation of the interior of the mouth. By holding the pulv of *Piper longum*, cumin seeds, *Aplotaxis auriculata*, and the seeds of *Holarrhena antidysenterica*, *Mukhapáka*, sores within the mouth, fœtid secretions, and fœtid smelll, are all relieved. *Saptachcchadádi* and *Pataládi* decoctions, *Khadira-vatika*, *Vrihat-kshadiravatiká*, *Vakulídya-taila*, may, with discretion, be prescribed in all diseases of the mouth.

Diet and Forbidden Practices.

The diet in these diseases should be such as checks the particular Fault or Faults that may be excited. Generally speaking, all articles that are alleviative of Phlegm, are beneficial in diseases of the mouth. The articles that should be avoided in these diseases are fish, the meat of animals that live in marshy regions, curds, milk, treacle and *Phaseolus radiatus.* All articles, again, that are sour, and all that are hard, should also be avoided. The patient should nôt lie with his face downwards. He should also avoid sleep at day-time. Tooth-sticks should never be used.

CHAPTER LXX.

DISEASES OF THE EAR.

Symptoms of *Karnasula* Otalgia, &c.

The Wind, coursing in abnormal directions within the ear, produces a pain that is very afflicting. If any other Fault, *viz.*, Bile or Phlegm, be excited at the same time, its indications also manifest themselves. This severe pain in the ear is called *Karnasula* or Otalgia. Sometimes one hears the noises of drums and conchs, &c., within one's ears. This disease is known by the name of *Karnanáda* or Noise in the ears. If the Wind, or the Wind and the Phlegm, acting together, obstruct the sound-bearing ducts of the ear, the result is *Vádhirya* or deafness. The power of hearing is lost. If one hears within one's ears a sound like that of flutes, the disease is called *Karna-ksheda*. In consequence of wounds on the head, or of one's being drowned in water, or of boils in the ear that suppurate and burst, discharges occour from the ear of pus, fætid juices, or water. This disease is known by the name of *Karnasráva* or Otorrhœa. If constant itching occours within the ear, the disease is called *Karna-kandu* or itching ears. If in consequence of the excited Bile, the Phlegm within the ear is dried up, the result is the generation of a kind of filth within the ear. This disease is known by the name of *Karnaguthaka* or wax in the ear. If owing to the administration of oily substances, this wax-like filth becomes dissolved and begins to be discharged through the nose and the mouth, the disease is called *Karnapratináha*. It is generally accompanied by *Arddhávabhedaka* or Hemicrania. Through excitement of the Bile, filth is generated within the ear and fœtid discharges also take place. The disease is called *Karnapáka* or suppuration in the ears. If fœtid discharges of pus and

other matter, from whatever cause, occour, the disease is called *Putikarna.* Sometimes blood and flesh rot within the ear and worms are generated in the rotten matter. The disease is called *Krimikarnaka.* Besides these, other diseases. such as *Vidradhi* or abscesses, *Arbuda* or tumours, occour in the ears. From the entrance of worms or insects, and wounds, diverse other ailments afflict the ears.

Treatment.

By filling the ears with half a tolá of the juice of ginger, 4 annas of honey, 1 *rati* of Saindhava salt, and 4 annas of the oil of sesame, mixed together, relief may be obtained in *Karnasula* or Otalgia, *Karnanída* or noises in the ears, *Vádhirya* or deafness, and *Karnaksheda.* The pains may be alleviated by filling the ears with the juice slightly heated, or any one of these, *viz.*, garlics, ginger, the bark of *Moringa pterygosperma,* radishes, or the barks of plantain plants. Another efficacious remedy for *Karanasula* or Otalgia is filling the ears with the lukewarm juice obtained from the leaves of *Euphorbia neriifolia,* kept within covers made of the leaves of *Calatropis gigantea,* and heated on a fire, or the juice obtained from the leaves of *Euphorbia nerrifolia* laved with *ghee* and heated on a fire. In *Karnanída, Karna-ksheda,* or noises of different kinds within the ears, and *Vádhirya* or deafness, relief may be obtained by filling the ears with *Katu-taila* or the *Másha-taila* mentioned in the chapter on the diseases of the nervous system. By using as snuff the decoction of dry ginger mixed with treacle, one suffering from diseases of the ear derives great benefit. In *Putikarna* or fœtid discharges from the ears, relief is obtained by filling the ears with the pulv of the barks of *Ficus Indicus, Ficus religiosa, Ficus infectoria, Ficus glomerata,* and *Calamus rotang,* mixed with the juice of *Feronia elephanta* and honey. In *Karnaguthaka* or wax in the ear, mustard oil should first be applied for softening the wax-like substance, and then removing it by surgical intruments. For killing worms, the ears should be kept filled with the juice of *Cleome viscosa, Vitex Nigando, Gloriosa*

superba, mixed with the pulv of the Three Bitters. By applying mustard oil, as also the smoke of *Solanum Metongena*, relief may be had in *Krimikarnaka*.

Sores Caused by Improper Boring of the Ears

If at the time of boring the ears, proper places are not selected, sores, accompanied by great pains, arise. By applying plasters of liquorice, barley, *Rubia cordifolia*, and the roots of *Ricinus communis* pounded together, and mixed with *ghee* and honey, relief may be obtained. If suppuration takes place, it should be treated like ordinary sores.

Scriptural Medicines.

The scriptural medicines prescribable in diseases of the ear are *Bhairava-rasa*, *Indubati*, *Sárivádi*, *Dwipiká-taila*, *Apámárgakshára-taila*, *Dasamuli-taila*, *Jamvádya taila*, *Sambuka taila*, *Nisa-taila*, and *Kushthádya-taila*. Of course these remedies are to be applied with discretion.

Diet and Forbidden Practices.

In diseases of the ear also, such food should be given as alleviates the particular Fault or Faults that may be noticed to be excited. In *Karnanáda*, *Karnaksheda*, deafness, and other diseases of the ear which are caused by the excited Wind, the treatment should be like that which is adopted in diseases of the Wind or of the Nervous System. In *Karnapáka* or suppuration of the ear, *Karnasráva* or fœtid discharges, and other diseases induced by the excited Phlegm, the treatment should be like that of acute Rheumatism. The directions about food and practices that are laid down for acute Rheumatism apply to these diseases also.

CHAPTER LXXI.

DISEASES OF THE NOSE.

Symptoms of *Pinasa*,&c.

That disease in which the Phlegm, dried up by the Wind, obstructs the nose, in which pain is felt like to what is caused by the exhalation of smoke through the nasal duct, in which the nose becomes sometimes dry and sometimes not so, and in which loss happens of the sense of smell as also of the sense of taste, is called *Pinasa* or inflammation of the Schneiderian Membrane. When this disease is not in its maturity the symptoms that manifest themselves are heaviness of the head, disgust for food, watery discharges from the nose, weakness of the voice, and repeated discharges of mucous secretions. When it becomes mature, the Phlegm, becoming thick, disappears in the nose, the voice improves, but the other symptoms of the immature stage remain. When the Wind at the root of the palate becomes vitiated by the action of the vitiated Blood, Bile and Phlegm, and when that vitiated Wind escapes through both the mouth and the nose, the disease is called *Putinasya* or Ozæna. That disease in which the Bile in the nose, becoming vitiated, produces a large number of pustules which ripen and suppurate, or in which the nasal canal begins to rot and becomes full of fœtid matter, is called *Násáka* (pustules in the nose.) If in consequence of the nerves in the nose becoming vitiated by the action of the excited Wind and other Faults, or of wounds on the forehead, discharges of blood mixed with pus take place from the nose, the disease is called *Puyarakta*. When the Wind that exists in companionship with the Phlegm in that vitated part of the nose which is called *Sringátaka*, becomes vitated and escapes with a loud sound through the nose, it is called *Kshavatu* or Sneezing. Sneezing also takes place if the sensitive parts of the nose are touched with a

thread or any other delicate substance, or if the smell is taken of any keen article, or if one looks at the sun. Such sneezing is called *Accidental kshavatu.* When the thickened Phlegm in the head is burnt up by the heat of the sun or by the excited Bile, saline secretions are discharged from the nose. This disease is called *Bhransathu.* That disease in which a burning sensation is felt in the nostrils and in which the breath becomes as hot as flames of fire, is called *Dipta* or congestion of nostrils. If the nostrils are obstructed by the excited Wind and the Phlegm, the disease is called *Pratináha* or obstruction of the nose. If discharges occur from the nose of mucus secretions, that are either thick or watery, and that are in colour either yellow or white, the disease is called *Násásráva.* When the nostrils and the Phlegm in them are dried up by the Wind and heated by the Bile, and when in consequence of this, breathing becomes very difficult, the disease is called *Násásosha.* Suppression of the urgings of stools and urine, indigestion, the entrance of dust or smoke into the nostrils, excessive talk, indulgence in warth, the change of seasons, night-keeping, sleep at daytime, excessive use of cold water, indulgence in cooling things, exposure to cold, sexual congress, weeping and other causes thicken the Phlegm in the head, and excite the Wind. The result is the immediate appearance of the disease called *Pratisyáya* or Catarrh in the nose. This disease may also be caused by the Wind, the Bile, the Phlegm, and the Blood, that are in the head, becoming vitiated through the respective causes that vitiate them. The fact is, Nasal Catarrh, when thus caused, does not manifest itself immediately. Before the appearance of this disease, the incubatory symptoms that may be observed are frequent sneezing, heaviness of the head, stupefaction of the body, relaxation or langour of the limbs, horripilation, a sensation of smoke being exhaled from the nostrils, burning sensation in the palate, and watery discharges from the nose and the mouth. In Nasal Catarrh born of the Wind, the nostrils become obstructed ; watery

discharges take place ; the throat, the palate, and the lips become dry, pains are felt in the forehead like to what would be caused by the part being pierced with needles ; frequent sneezing, tastelessness of the mouth, and hoarseness of the voice also appear. In Bile-born catarrh, the discharges are yellow and hot, and the patient feels as if flames of fire and smoke are issuing out of his mouth and nose. Further, the patient becomes emaciated and pale of complexion, and his body becomes hot. In Phlegm-born Catarrh, copious discharges occur from the nose of mucus secretions that are pale in colour and cool to the touch. The body becomes white, and the eyes also assume the same colour. The head becomes heavy, and a tickling sensation is felt in the throat, the lips, the palate and the head. That Catarrh which manifests itself, in either a premature or mature state, and disappears, without any apparent cause, should be known to be born of all the Faults. In Blood-born Catarrh, bloody discharges take place from the nose ; the eyes assume a bloody hue ; a fœtid smell is present in the mouth and the breath, and loss of the sense of smell takes place.

Symptoms of Curability or Otherwise.

All those varieties of Catarrh, in which the breath becomes fœtid, the sense of smell becomes lost and the nose sometimes becomes dry, sometimes wet, sometimes obstructed, and sometimes unobstructed, should be known as severe and not easy of cure. If Nasal Catarrh be not treated at the outset, it becomes severe and incurable. Minute worms, that are of a white colour, are also generated. If in Nasal Catarrh, worms appear, the symptoms then manifest themselves of Worm-born disease of the head. When the Catarrh becomes thick, gradually deafness, loss of vision, various diseases of the eye of a severe type, loss of the sense of smell, swelling, loss of appetite, Bronchitis, and inflammation of the Schneiderian Membrane follow.

Nasal Piles.

Like piles in the rectum, a fleshy growth appears in the nose. It is called *Násársa* or Nasal Piles. In common parlance it is called *Násá*. Sometimes a fever appears, which is accompanied by a red swelling within the nostril. This fever becomes intense. Pains appear in the neck, the back, and the waist. The patient feels great difficulty in bending forwards. This fever is regarded as a variety of Nasal Piles.

Treatment of Nasal Diseases.

In all varieties of inflammation of the Schneiderian Membrane, the patient should, at the outest, take treacle mixed with pepper reduced to powder. This brings prompt relief. By taking the decoction, or the pulv, of *Myrica sapida*, *Aplotaxis auriculata*, *Rhus succeedanea*, dry ginger, *Piper longum*, pepper, *Hedysarum Alhagi*, and *Nigella sativa*, relief may be had in *Pinasa* or inflammation of the Schneiderian Membrane, hoarseness of voice, fætid discharges from the nose, and jaundice and other diseases. The medicine called *Vyoshádya-churna* is beneficial in all diseases of the nose. The pulv of the seeds of *Holarrhena antidysenterica*, *Assafœtida* pepper, lac, the leaves of *Ocimum sanctum*, *Picrorhiza kurroa*, *Aplotaxis auriculata*, *Acorus calamus*, the seed of *Moringa pterygosperma*, and *Embelia Ribes*, if taken as snuff, cures *Putinasya* or Ozœna. Relief may also be obtained in this disease by snuffing *Sigru-taila* and *Vyághri-taila*. In *Násápáka* or pustules in the nostrils, the treatment should be such as is alleviative of Bile. Plasters may also be applied of the barks of *Ficus Indicus*, and other trees which yield exudations like milk, pounded into a paste and mixed with *ghee*. In that disease in which blood mixed with pus is discharged from the nostrils, the patient should use such snuffs as are alleviative of bloody Bile. All those medicines also may be used which have been mentioned in the chapter on Bloody Bile. In *Kshavatu* or Sneezing, the patient should use the smoke of sticks made of these ingredients, *viz.*, *ghee*, *Balsamodendron Mukul*, and

wax, mixed with the paste, as also the decoction of dry ginger, *Aplotaxis auriculata*, *Piper longum*, the roots of *Ægle marmelos*, and *Vitis vinifera*. By applying plasters on the head made of the fruit, fried in *ghee*, of *Phyllanthus Emblica*, pounded into a paste with *kínji*, discharges of Blood from the nose may be checked. In *Pratisyáya* or Catarrh of the nose, the patient should snuff the pulv of the seeds of *Moringa pterygosperma*, *Embelia Ribes*, and pepper ; or take the pulv of the seeds of *Circuma Zerumbet*, *Phyllanthus Niruri* and the Three Bitters, mixed with *ghee* and old treacle ; or take every day the leaves of *Sesbania aculeata*, burnt according to the method called *Puta*, and mixed with mustard oil and *Saindhava* salt. *Chitraka-haritaki* and *Lakshmivilasa-rasa* are very efficacious medicines for this disease. In *Násársa* or Nasal Piles, *Karavirádya-taila*, and *Chitraka-taila* should be used. The fleshy growth, filled with Blood, should also be punctured with a needle and the accumulated blood let out. After this, the patient should snuff the exudation, mixed with salt, of *Calatropis gingantea*, or musterd oil, or the expressed juice of the leaves of *Ocimum sanctum*. If the fever that accompanies Nasal Piles does not abate notwithstanding this, the patient should take such medicines as check fever. It should be noted that *A'havári-rasa* and *Chandanádi-lauha* are efficacious medicines in this fever. The use of *Durvádi taila* for snuffing is very beneficial in this disease. Those who get this disease often, should, every day, while cleaning the teeth with a tooth-stick, let out a little blood from the gums. By using the snuff also of tobacco leaves they are sure to derive great benefit.

Diet and Forbidden Practices.

In Nasal Catarrh, and inflammation of the Schneiderian Membrane with loss of the sense of smell, and other diseases of the nose which are caused principally by excited Phlegm, the regimen should be such as is alleviative of Phlegm. If the Phlegm be greatly excited, rice should not be taken. Instead, chapatis of wheat flour, or some other

food that is dry and light, would be proper. In discharges of blood and pus, pustules in the nostrils, and other diseases caused by the excited Bile, the regimen should be such as is alleviative of the Bile, and beneficial in Bloody Bile. In the fever that accompanies Nasal Piles, the patient should not indulge in anything that is too much drying in its effects. For all that, if the fever be strong, the patient should, for the first two days, abstain from rice and take such food as is light.

CHAPTER LXXII.

DISEASES OF THE EYE.

Causes of Diseases of the Eye.

By suddenly plunging into cold water after exposing oneself to the sun, by looking for a long time at a distant object, by constantly looking at minute objects, by sleeping at day-time, by night-keeping, one gets diseases of the eye. Such causes also as the accession of sweat, dust, and smoke into the eye, suppression of the urgings of vomiting, or excessive vomiting, eating liquid food at night, suppression of the urgings of stools, of urine, and of the downward Wind, crying often and each time for too long a period, indulgence in wrath and grief, wounds on the head, excessive drinking, change of seasons, checking the flow of tears, &c., excite the Faults and bring about different kinds of eye-diseases.

Abhishyanda or Opthalmia.

There are many diseases of the eye. Most of them require surgical operations for their cure. Many, again, are incurable. We shall here indicate a few of those diseases which are curable by medicine. *Abhisyanda* of the eye, or Opthalmia,

is a disease that is very common. It is of four kinds, *viz.*, 1. Wind-born, 2. Bile-born, 3. Phlegm-born, and 4. Blood-born. In Wind-born Opthalmia, piercing pains are felt as if the eye is being continually pricked with needles. The other symptoms are dulness of the body, horripilation, a painful sensation of the presence of sand-grains in the eye, dryness, headaches, and the falling of cold tears. In Bile-born Opthalmia, the symptoms that manifest themselves are a burning sensation in the eye, accompanied by inflammation, a desire for applying cooling things to the eye, and copious tears. In Phlegm-born Opthalmia, the symptoms are a desire for the touch of warm things, a sensation of heaviness, swelling of the eyes, itching, slimy secretions and coldness of the eyes. In Blood-born Opthalmia the symptoms of the Bile-born variety manifest themselves. If Opthalmia gradually gains in intensity, it develops into *Adhimantha*. Besides the symptoms already mentioned, Hemicrania manifests itself and intense pain also in half the eye. The patient feels as if this portion of the eye is about to be torn out If the eye becomes inflamed and swollen, and red like a ripe fruit of *Ficus glomerata*, accompanied by itching and slimy discharges, and if suppuration takes place, the disease is called *Akshipáka* or suppuration of the globe. If the Bile be excited in consequence of excessive indulgence in food and drink that are sour, a disease arises. called *Amlá-dhyushita* or Iritis. The reign of the pupil becomes slightly blue and the surrounding extremeties become red. Swelling and burning also take place, and suppuration follows.

Night-blindness

In consequence of continued fasts, or sparing diet, or eating such articles as are of keen virtues, or exposure to the heat of fire or the sun, or of looking at blazing objects, or excessive toil, or night-keeping, or excessive indulgence in sexual pleasure, or discharge of semen by improper ways, excessive thought and anxiety, out-bursts of wrath or grief, or waste

of *dhátus* due to continued suffering from Gonorrhœa and other diseases of the kind, the power of vision becomes weakened. The result is that objects at a distance, or those that are minute, become unperceivable, or the patinet fails to see anything at night. The incapacity to see anything at night is known by the name of Night-blindness.

Treatment of Opthalmia.

By applying to the eye exudation of the new leaves of *Nerium odorum.* or by applying galena rubbed with the decoction of *Berberis Asiatica* or human milk, the pains, burning, and flow of tears in Opthalmia may be promptly checked. For alleviating swelling, plasters should be applied around the eye (on the outside) of *Saindhava* salt, *Berberis Asiatica*, red ochre, *chebulic myrobalans*, and galena pounded together. By gently applying also the lotion made of red ochre, red sandal paste, dry ginger, white chalk, and *Acorus Calamus*, with cold water, Blood-born Opthalmia may be alleviated.

Our NETRABINDU the best Medicine for Opthalmia

For curing redness of the eye, water in which alum has been dissolved, or rose water, should be given. Our NETRABINDU is a highly efficacious remedy for all Varieties of Opthalmia. For curing swelling of the eye, fomentation should be resorted to, using the boiled fruits of opium as the heating agent. In *Akshipaka* or suppuration of the Globe, and *Adhimantha* or severe Opthalmia, these medicines may be applied. If pain in the head accompanies, the remedies mentioned for curing headaches, as also *Mahádasamula* and other oils should be used.

Treatment of Other Diseases of the Eye.

When any disease of the eye reaches a state of maturity, that is, when the swelling and pains and discharge of watery and other secrctions abate, collyria should be applied. Turmeric, *Berberis Asiatica*, liquorice, *Vitis vinifera*, and *Cedrus deodara*, should be grinded together,

with goat's milk. The paste thus formed makes a good collyrium. Discharges from the eye may be promptly checked by applying the decoction of *Acacia Arabica*, thickened by boiling it for sometimes, and mixed with honey. The expressed juice of the leaves of *Ægle Marmelos*, half a tolá, *Saindhava* salt, 2 *ratis*, *ghee* of cow's milk, 4 *ratis*, should be mixed and grinded together in a copper vessel, using a *cowri* as the pestle. The paste should then be heated on a fire made of cow-dung. Mixing it then with human milk, it should be used as a collyrium. This medicine alleviates swelling, discharges of blood, pains and Opthalmia. By applying the *vartis* or sticks called *Chandrodaya*, *Vrihat-chandrodaya*, and *Chandraprabha*, and the collyrium, *Nágárjjunánjana*, various kinds of Eye-diseases are alleviated. The *Páchanas* called *Vidhitakyádi*, *Vásakádi* and *Vrihat-vásadi*, as also *Mahátriphaládya-ghrita* and *Nayanchandra-lauha* and similar other medicines, should with discretion be precribed in all diseases of the eye. The patient derives great benefit from taking every day the pulv of the Three *Myrobalans*.

Our KESHRANJAN-OIL an efficacious Remedy in Stengthening the Power of Vision.

When the power of vision is weakened, *Mahátriphaladya-ghrita*, *Aswagandhá ghrita*, *Vrihat-cchágaládya-ghrita*, *Makaradhwaja*, *Vishnu-taila*, *Náráyána-taila*, our KESHRANJAN-TAILA and other *Ghees* and *Oils* that promote nutrition and are alleviative of the Wind, should be prescribed. For curing Night-blindness, these medicines are efficacious. Sticks should be made of galena, turmeric, *Berberis Asiatica*, leaves of *Echites caryophyllata*, and leaves of *Melia Azadirachta*, with the juice of cow-dung. These sticks form a highly beneficial collyrium in Night-blindness. By pouring every evening 3 or 4 drops of the expressed juice of betel leaves on the eye, much good is derived in this disease. By inserting a firefly in a slice of plantain or a prepared betel, and causing the patient to eat it unknowingly, beneficial results may be expected in this sort of Blindness.

Diet and Forbidden Practices.

In Opthalmia and other diseases of the Eye, the food given to the patient should be light, dry, and alleviative of Phlegm. If fever accompanies, the patient should observe fasts in due measure. Fish, flesh, sour articles, pot-herbs, *Pháseolus radiatus*, curds, all kinds of heavy food, as also baths, sleep at day-time, reading, sexual indulgence, exposure to the sun or fire, and exposure of the eye to strong light, should be avoided. In weakeness of vision and Night-blindness, the patient should take nutritive and oily food and such food as is alleviative of the Wind. The head of *Rohita* fish, flesh, *ghee*, milk, butter, *Pooris*, wheat-flour fried in *ghee* and boiled with milk and sugar, &c, prove highly beneficial. The use of things that are dry, exposurse to influences which dry the system, physical excercises, exposing the eye to strong light, toil, walking long distances, reading, sexual indulgence, and other acts which lead to a waste of the *dhâtus*, are very baneful in Eye-diseases.

CHAPTER LXXIII.

HEAD-ACHES.

Names.

Head-aches are generally accompanied by severe pains. They are of various kinds. In the Wind-born Variety, the accession of the pain is sudden. It increases in intensity during the night. If the head be wrapped round with a piece of cloth, or oily, *sweda* (or fomentation with oily substances) be applied, relief is brought about. In the Bile-born Variety, the patient feels that his head is covered with burning coals. Hot vapours seem to issue from the eyes and the nose. By adopting cooling operations, as also when night comes, the pain abates. In the Phlegm-born Variety, the patient feels his head to become

heavy and full of phlegmonous matter. A sense of the head being stupefied, accompanied by pain, is always present. In that variety of the disease which is caused by all the Faults becoming excited together, the above symptoms exist in a state of union. In Blood-born headaches, the symptoms are observed of the Bile-born Variety. The pain becomes so intense that the head cannot be touched without afflicting the patient greatly.

Headache born of the loss of *Dhatus*.

If the Blood, Fat, Phlegm, and Wind, dwelling in the head, sustain excessive diminution, the result is a head-ache that is characterised by severe pain and that is incurable. In Worm-born headache, in consequence of the worms in head, biting, piercing, and throbbing pains are felt, and watery discharges, mixed with pus, occur from the nose.

Symptoms of *Suryávarta*.

That Variety of the disease in which the patient feels a slight pain in the eyebrows while the sun begins to rise, and in which the pain increases as the sun ascends towards the meridian, and begins to decrease as the sun begins to descend, disappearing altogether with the setting of the sun, is known by the name of *Suryávarta*. The intensity of the disease is at its height during midday.

Symptoms of *Anantavata*, &c..

That Variety of the disease in which pain is at first felt at the nape of the neck and soon after in the forehead and the brows, and in which the cheeks shiver and lock-jaw and diverse kinds of eye-diseases appear as accompaniments, is called *Anantaváta*. Sometimes, in consequence of the Wind, or the Wind and the Phlegm, becoming excited owing to eating dry food, or eating anything before the food last taken has been digested, or exposure to east winds or the sun, or sexual indulgence, or suppressing the urgings of stools and urine, toil and physical exercise, a severe ache, affecting only half of the head, arises. Intense pain affiicts one of the *Manyás* or principal nerves of the neck, the

eye-brow, half the forehead, the ear, and the eye of that side, as also the *Sankha* or temple (of the side that is afflicted). This variety of Headache is called *Hemicrania.* That disease in which severe pain is felt first in one of the temples, followed by a red swelling with a burning pain, and which is accompanied by severe pain afflicting the entire head and obstruction of the throat with total stoppage of the voice, is called *Sankhaká.* If it is not properly treated, death may ensue within three days.

Treatment of Headaches.

In Wind-born Headaches, the drinking of such *ghees* as are alleviative of the Wind, as also rubbing the body with oil, is very beneficial. Plasters should also be applied of *Aplotaxis auriculata* and the roots of *Ricinus Communis* pounded together with *Kanji,* or of the flowers of *Pterospermum suberifolium* pounded with water. In headaches caused by the excited Bile, the patient should be purged by administering to him a proper measure of the pulv of *Convolvulus Turpethum* with either *ghee* or milk. If the patient feels a burning sensation, *ghee,* washed a hundred times, should be rubbed on the forehead. Plasters may also be applied, made of the flowers of *Nymphœa stellata* or *Nymphœa lotus.* Some other plasters are prescribed for Bile-born headaches. They are *Pterocarpus santalinus,* the roots of *Andropogon muricatum,* liquorice, *Sida cordifolia, Vyághranakhi,* and the flowers of *Nymphœa stellata,* pounded together with milk, or the fruit of *Phyllanthus Emblica* and the flowers of *Nymphœa stellata* pounded together with water. In Headaches caused by the excited Phlegm, the patient should use as snuff of the pulv of *Myriea sapida,* or warm water with which has been mixed the pulv of *Bassia latifolia.* Plasters made of these, *viz., Piper longum,* dry ginger, the bulbous roots of *Cyperus rotundus,* liquorice, dill seeds, the flowers of *Nymphœa stellata,* and *Aplotaxis auriculata,* pounded together with water, prove very efficacious in Phlegm-born Headaches. In Headaches caused by the excited Wind and Bile, the patient should snuff

the milk in which have been boiled the smaller group of the Five-Roots. In Headaches caused by both Wind and Phlegm, milk should be snuffed in which have been boiled the large group of the Five-Roots. In Headaches caused by the excitement of all the Faults, the remedies mentioned above should be combined. By drinking through the nose the decoction of these, *viz.*, the Three Bitters, *Aplotaxis auriculata*, turmeric, *Tinospora cordifolia*, and *Physalis flexuosa*, or by snuffing the following preparation, *viz.*, the pulv of dry ginger, 3 *mashas*, mixed with milk of the measure of 3 tolás, Headaches born of all the Three Faults are alleviated. Blood-born Headaches should be treated like those that are due to excited Bile. In Headaches due to waste of *dhátus*, the patient should take *Amritaprása-ghrita*, *Vrihatcchágaládya-ghrita*, and other medicines that promote nutrition. All those plasters, again, that are applicable to Wind-born Head-aches should be applied in this variety of the disease. In Wind-born Headaches, the patient should snuff *Apámárga-taila*, as also dry ginger, *Piper longum*, pepper, the seeds of *Galedupa Indica*, and the seeds of *Moringa pterygosperma*. reduced to a paste with cow's urine. Other medicines should also be used that are ragarded as destructive of worms.

In Hemicarnia and the diseases called *Suryávarta* and *Anantaváta*, plasters should be applied of *Asclepias pseudosarsa*, *Nymphœa stellata*, *Aplotaxis auriculata*, and liquorice, pounded together with *kánji*. Another plaster that is efficacious consists of the seeds, pounded with the expressed juice of *Cleome pentaphylla*. The patient should also snuff, the juice of *Verbesina calandulacea*, and goats milk, mixed in equal measures and exposed to the heat of the sun. It should be snuffed while still warm. Hemicrania is alleviated by the patient's snuffing any of these *viz.*, milk mixed with sugar, the water of cocoanuts, cold water, or *ghee*. The other remidies, to be used as snuff, in Hemicrania, are *Embellia Ribes* and black sesame, taken in equal measures, and pounded together ; or burnt earth reduced to powder, and the

pulv of pepper, mixed in equal proportions. In that variety of Head-ache which is called *sankhaka*, the remedies mentioned above prove beneficial. Plasters should also be applied on the temple, made of *Berberies Asiatica*, turmeric, *Rubia cordifolia*, the leaves of *Melia Azadirachta*, the roots of *Andropogon muricatum*, and *Padmakáshtha*, pounded together with water. By drinking *ghee* through the nose as also by sprinkling on the head water or goat's milk, relief may be obtained in the variety of Headache which is called *Sankhaka*.

Scriptural Medicines.

The scriptural medecines for Headaches are *Sirahsuládi-vajra-rasa*, *Arddhanádinátakeswara*, *Chandrakánta-rasa*, *Mayurádya-ghrita* *Sarabindu-taila*, and *Vrihaddasamula-taila*. These are beneficial in all varieties of the disease. Of course, they should be prescribed with discretion.

Diet and Forbidden Practices.

With the exception of those varieties which are born of Phlegm or Worms, or all the Three Faults, the Wind generally predominates in Headache. The regimen prescribed for diseases of the Wind should, with discretion, be followed in this disease. In those Varieties which are Born of the excited Phlegm, or in which the Phlegm predominates, dry and light food and drink should be taken. The patient should abstain from baths, sleep at daytime, and all food that is heavy and difficult of digestion. In fact, everything should be avoided which excites the Phlegm. In the Wind-born Variety of the disease, the patient should observe all those ordinances in respect of food and drink and practices which have been laid down as beneficial in Worm-born diseases.

CHAPTER LXXIV.

DISEASES OF WOMEN.

Causes and Symptoms of *Paradra.*

By eating milk and fish and other food consisting of such inharmonious ingredients, by drinking wines, by eating before the food last taken has been digested, by eating things that are unripe or uncooked, in consequence also of abortion, of excessive sexual indulgence, of long and fatiguing walks, or riding constantly on animals or cars and other vehicles, or grief, fasts, bearing of weights, wounds, excessive sleep, and other causes, the disease called *Pradara* is seen to arise. It is otherwise called, *Asrikdara.* The general symptom of this disease is the discharge of fœtid secretions from the Vagina, acccompanied by pains and langour of body. That variety of the ailment in which the discharge consists of a slimy and whitish fluid mixed with raw juice and looking like water in which meat has been washed, is regarded as Phlegm-born. That in which the discharge is yellow, or blue, or dark, or red in colour, hot, gushing, and accompained by slight pains, is regarded as Bile-born. That in which the discharge looks dry, (or unoily), and is red in hue, and mixed with forth, resembles water in which meat has beeen washed, and is accompanied by piercing pains is regarded as Wind-born. In that variety of the disease which is born of all the Faults, the discharge that takes place has the colour of honey, or *ghee* or yellow orpiment. It resembles the marrow in appearance, and has the smell of a corpse. This variety of the disease is incurable. If a woman afflicted by this disease loses blood and strength, if the discharges be copious and frequent, and if thirst and fever and

other ailments supervene, her condition is regarded as hopeless. *

Vádhaka or Dismenorrhœa is a form of *Pradara.* Its varieties are many. In some, pains occur in the waist, below the navel, in the sides, and in the chest. The menstrual flow continues sometimes for a whole month or even two months. In some variety, a burning sensation is felt in the eyes, the palms of the hands, and the Vagina. Discharges take place of the menstrual blood mixed with slimy secretions. Sometimes the menstrual flow occurs twice a month. In some variety, restlessness of mind, heaviness of body, copious menstrual discharge, burning sensation in palms and soles, gradual emaciation, and piercing pains below the navel, manifest themselves. The menstrual flow appears sometimes at intervals of three or four months. In some variety the flow appears after still longer intervals. When it does appear the discharge is scanty. The breasts become heavy and swollen. The body becomes emaciated. Piercing pains are felt in the Vagina.

Symptoms or of *Vádhaka* Dismenorrhœa.

That menstrual flow is said to be pure and healthy which appears every month, which last for five days, which is unaccompanied by burning and pains, in which the Blood is slimy and its measure neither copious nor scanty, in which the colour of the Blood is like that of water in which lac is dissolved, and in which the Blood is of such a kind that if it saturates a piece of cloth it disappears immediately without leaving a stain on it when the cloth is washed in water. If any deviation be observed from these symptoms, it should be noted as a sign of morbidness.

Symptoms of Pure Menstrual Blood

* *Pradara* seems to be a general name for Leucorrhœa, Menorrhagia, and Dismenorrhœa. That which is regarded as its Phlegm-born variety corresponds with Leucorrhœa. When the discharge is copious and consists of blood, it is called Menorrhagia. If the discharge of blood be scanty and irregular, it corresponds with Dismenorrhœa.

Diseases of the Genital Organs.

In consequence of improper food and exercises, of vitiated menstrual flow, of fault of the injected semen, and other causes of a similar kind, the Genital Organs of women become subject to many diseases. That in which menstrual Blood, mixed with froth, is discharged with great pain, is called *Udávarta*. That disease in which, owing to the morbid character of the menstrual flow, the capacity of concieving becomes lost, is called *Vandhyá* or Sterility. In the disease called *Viplutá*, there is constant pain in the Vaginal Canal. In the disease called *Pariplutá*, the woman feels great pain at the time of sexual congress. All these four diseases are Wind-born. The Vaginal Canal becomes rough and hard, and severe pain also is felt. In the disease called *Lohitakshâya*, loss of Blood takes place, accompanied by a burning sensation in the organ. In that disease of the Genital Organs which is called *Vámini*, a secretion that looks like semen is discharged, mixed with menstrual Blood, and accompanined by Wind. In that disease which is called *Prasrangsini*, the Uterus and the Vagina fall away, in a downward direction, from their natural position, and various morbid symptoms, due to excited Wind, manifest themselves. If the woman conceives, delivery becomes very difficult. In the disease called *Putraghni* or habitual abortion, conception takes place now and then, but in consequence of the loss of blood through the excited Wind, abortion occurs. In these four diseases which are born of excited Bile, a burning sensation, inflammation, and Fever manifest themselves. In the disease called *Atyánandá*, even excessive sexual congress does not gratify the woman. If in consequence of the vitiated Phlegm and blood, a fleshy tumour like a ball or knot is generated within the Uterus, the disease is called *Karnika*. If at the time of sexual congress the secretion of the fluid juice takes place of the woman before the seminal discharge of the man, the woman becomes unable to take the seed and, therefore, becomes sterile. This disease

is called *Acharanâ*. If in consequence of excessive indulgence in sexual pleasure, a woman loses the capacity of receiving the seed, the disease is known by the name of *Aticharanâ*. In these four Phlegm-born diseases the organ becomes slimy, itching, and exceedingly cold to the touch. That woman who never menstruates, whose breasts show a partial development, whose organ becomes rough to the touch, is said to be endued with an organ that is called *Shandi* or sterile. If a woman, who is not of full age and whose organ is narrow, unites in sexual congress with a man of fully developed organ, the result is a swelling of the vulva. The swollen vulva hang down like the scrotum. This disease is called *Andali*. That organ which is exceedingly large and wide is called *Mahâyoni* ; while that which is small and narrow is called *Suchivaktrâ* or needle-mouthed.

Symptoms of *Yoni-kanda*.

In consequence of sleep at daytime, excessive wrath, excessive physical exercises, excessive sexual indulgence, or sores in the Vaginal Canal from wounds or other causes, the Three Faults become excited and cause a fleshy excrescence in the mouth of the Vaginal Canal, whose colour is like that of blood mixed with pus, and whose shape is like that of *Artocarpus Lakoocha*. If the wind predominates, this fleshy excrescence becomes dry, discoloured, and full of cracks. If the Bile predominates, the excrescence becomes bloody in hue and is accompanied by burning and fever. If there is predominance of the Phlegm, it becomes blue in colour and is accompanied by itching. If all the Three Faults be excited together, the result is that the above symptoms manifest themselves in a state of union.

Treatment of *Pradara*.

In Wind-born *Pradara*, the following medicine proves very efficacious : curds, 6 tolás, *Sanchála* salt, 2 annas, *Nigella sativa*, liquorice, and *Nymphœa stellata*, each of the weight of 4 annas, and honey, half a tola, should be mixed together. The total 2 tolas, should be administered to the patient every two

hours. In the Bile-born variety of the disease, the juice of *Justicia Adhatoda* or of *Tinospora cordifolia*, mixed with sugar, should be given. In Blood-born *Pradara*, galena, the roots of *Amaranthus polygamus*, and honey, in equal measures, should be pounded together and administered with water in which *Átapa* rice has been washed. If with this variety of the disease there is Asthma, the above medicine, with two additional ingredients, *viz.*, *Siphonanthus Indica*, and dry ginger, should be given. The juice of the fruit of *Ficus glomerata*, and water in which lac has been soaked, both check the discharge of blood. The bark of *Saraca Indica*, of the weight of 2 tolas, should be boiled in half a seer of water, till a quarter of a seer remains. This should again be boiled with 1 seer of milk, till only a seer remains. This milk should be given to the patient according to the strength of her digestion. It alleviates Blood-born *Pradara* promptly. The decoction called *Dárbbyádi*, the paste called *Utpaládi*, the pulv called *Chandanadi*, *Pushyánuga-churna Pradaráriluha*, *Pradarántaka-lauha*, *Asoka-ghrita*, *Sitakalyána-ghrita*, and our ASOKÁRISHTA, are the scriptural medicines that may with discretion be administered in all varieties of *Pradara*. If indigestion, loss of appetite, and fever supervene, the *ghees* should be prescribed. If the Wind be excited, or if pain be felt in the abdomen, then *Priyangwádi-taila* or *Prameha-taila* should be rubbed on the body. Both these oils give prompt relief.

In the disease called *Vádhaka* (dismenorrhœa) if the menstrual flow be copious, then the medicines prescribed in *Pradara* may be used with discretion. If the menstrual flow be stopped, the patient should be given the flowers of *Hebiscus Rosa-sinensis* pounded with *kánji*. Another efficacious remedy consists of these : aloes, sulphate of iron, opium, and *Cinnamomum Zeylanicum*, each reduced to powder and of the weight of 4 annas, pounded together with water. Pills of the weight of 2 *ratis* should be made of the paste thus made. Two of these pills should

be given, with water, every day. The seeds of bitter gourds, the roots of *Croton polyandrum*, *Piper longum*, treacle, the fruit of *Randia dumentorum*, liquorice, the seeds, of the garden radish, and exudation of *Euphorbia neriifolia*, should be pounded together into a paste Sticks should then be formed of this paste. The sticks, if held by the patient within the Vaginal Canal, induce the menstrual flow. For alleviating the pains in the abdomen and other places, plasters should be applied of bran. The use of our ASOKA'RISHTA removes all complaints connected with *Vâdhaka* or Dismenorrhœa, and induces conception. The scriptural medicines prescriblable are *Asoka-ghirta*, *Phalakalyâna-ghrita*, and *Sitakalyâna-ghrita*.

Treatment of the Diseases of the Genital Organs.

In those diseases of the Genital Organs in which the Wind predominates, the administration of such *ghees* as are alleviative of the Wind, is beneficial. The Genital Organ should be washed with the decoction of *Tinospora cordifolia*, the Three *Myrobalans* and *Croton polyandrum*. Another medicine consists of these : *Tabernœmontana coronaria*, *Solanum Melongena*, *Aplotaxis auriculata*, *Saindhava* salt, and *Cedrus deodara* should be grinded into a paste. Boil the paste in mustard oil in the usal way. Take a small quantity of cotton. Drench it in the oil thus cooked. The patient derives much benefit by holding the drenched cotton in the Vaginal Canal. In those diseases of the Genital Organs which are charaterised by a predominance of the Bile, the treatment should have for its object the alleviation of the excited Bile. The insertion into the Vaginal Canal of cotton drenched in *ghee* is necessary. In those diseases of the Genital Organs in which the Phlegm predominates, such medicines should be applied as are of drying and heating virtues. Another remedy consists of the insertion of sticks, of the length of the second finger, made of the paste of *Piper longum*, pepper, the seeds of *Phaseolus Roxburghii*, dill seeds, *Aplotaxis auriculata*, and

Saindhava salt. In the disease called *Karnini* sticks should be inserted, made of the paste of *Aplotaxis auriculata*, *Piper longum*, the sprouts of *Calatropis gigantea*, and *Saindhava* salt, pounded with the urine of the goat. Cracks in the Gential Organ may be cured by applying plasters made of dill seeds and the leaves of *Zizyphus jujuba*, pounded together and then mixed with sesame oil. By applying plasters made of the pounded roots of *Momordica charantia*, the Genital Organ, if it has sunk, may be made to resume its position. In the disease called *Prasangsini*, the organ may be made to resume its position by rubbing it with the fat of mice and rats. If the organ becomes lax, its tightness may be restored by applying plasters made of *Acorus calamus*, *Nymphœa stellata*, *Aplotaxis auriculata*, pepper, *Physalis flexuosa*, and turmeric taken in equal measure and pounded together. By inserting also within the organ, musk, nutmegs and camphor, or the fruit or *Randia dumetorum* and camphor, pounded together into a paste and mixed with honey, the same result may be expected. For preventing the fœtid smell of the organ, the following is an efficacious remedy : take some new leaves of *Mangifera Indica*, *Eugenia jambolana*, *Feronia elephanta*, *Citrus medica*, and *Ægle Marmelos* ; also liquorice and the flowers of *Echites Caryophyllata* ; pound them into a paste, and cook in *ghee*. Soaking a quantity of pure cotton in the *ghee* thus made, it should be inserted into the organ. For curing Sterility, the woman should drink, after her bath on the expiry of the menstrual period, milk, cooked with the decoction of *Physalis flexuosa*, with a little *ghee* in it. Two other remedies for the prevention of Sterility are : 1. the roots of *Barleria cristata*, the flowers of *Grislea tomentosa*, the buds of *Ficus Indica*, and *Nymphœa stellata*, pounded together with milk ; and 2. *Sida cordifolia* (of the white variety), sugar, liquorice, *Sida cordifolia* (of the red variety), the buds of *Ficus Indicus*, and *Mesua ferrea*, pounded together with honey and then mixed with milk and *ghee*. For curing the disease called *Kanda*, the organ should be washed with the

decoction of the three *myrobalans* mixed wtth honey. Plasters should also be applied to the fleshy growth, made of red ochre, mango-buds, *Embelia ribes*, turmeric, galena, and *Myrica sapida*, reduced to powder and mixed with honey. Another remedy consists of the insertion into the organ of a piece of cloth that has been drenched with oil in which has been cooked the flesh of the rat. The method of preparation is this : take the fresh meat of rats. Dividing it into small pieces, these should be boiled in mustard oil. When the flesh has been so boiled as to become dissolved in the oil, the cooking should be regarded as complete. The scriiptural medicines, that are prescribed with discretion in all diseases of the Genital Organ, are *Phala-ghrita. Phalakalyána-ghrita*, *Kumárkalpadruma-ghrita*, and other *ghees* of the kind.

Diet and Forbidden Practices.

In *Pradara* or Gonorrhœa, and other diseases of a similar kind, the patient should take at day-time boiled rice of the finer varieties. Among pulses, *Phaseolus Mungo*, *Cicer lens*, and gram or Chick-pea are proper. Plantain-flowers, the variety of plantains called *Kánchkalá*, *Memordica charantia* (of both Varieties), the fruit of *Ficus glomerata* (of the smaller variety), that of *Trichosanthes dioica*, old fruit of *Cucurbita pepo*, and other vegetables of a similar kind, cooked with *ghee* (and not mustard oil), may be taken. If the patient can digest it, she may now and then take a little of meat-juice using goat's flesh in preparing it. The soup of little fishes may be taken without injury. The evening meals may consists of *chapatis* if the patient can digest such food. The patient may also bathe in tepid water at intervals of 3 or 4 days according as she may be able to bear. If Fever supervenes, the lightest diet should be taken, and baths should be abstained from. All food that is difficult of digestion, also food that generates Phlegm, fish, sweet-meat, such pungent thing as chillies, too much salt or milk, exposure to the heat of fire or the sun, or to cold, sleep at day-time, night-keeping, excessive toil, fatiguing walks, drinking,

ascending to and descending from high places, sexual indulgence, suppression of stools and urine, and singing or speaking in loud tones, should be abstained from in all diseases of women.

If the menses be stopped, cooling operations should be resorted to, *Phaseolus radiatus*, sesame, curds, *kanji*, fish, meat, prove beneficial.

CHAPTER LXXV.

TREATMENT OF PREGNANT WOMEN.

Difficult of Treatment during Pregnancy.

During pregnancy, women become subject to various diseases such as fever, dropsical swellings, dysentery, nausea, and vomiting, swimming of the head, discharge of blood from the uterus, uterine pains, &c. These diseases cannot be treated, without danger, by applying the ordinary remedies laid down for them. The fact is, during pregnancy, the greatest care ought to be taken of both the mother and the child in the womb. Hence, it is necessary for the physician to be acquainted with the especial methods of treating at least the principal diseases of women in a state of pregnancy.

Treatment of Fever during Pregnancy.

For treating Fever during pregnancy, the decoction should be given of liquorice, *Pterocarpus santalinus*, the roots of *Andropogon muricatum*, *Asclepias pseudosarsa*, *Symplocos racemosus*, and dried grapes, mixed wtih honey and sugar. The decoction of only these four, *viz.*, *Pterocarpus santalinus*, *Symplocos recemosus*, and dried grapes, mixed only with sugar, also proves beneficial. A few other medicines for treating the Fever of pregnant women are the decoction known as *Erandádi*, *Garbha-chintámani-rasa*, *Garbhavilása-rasa*, and

Garbhapiyushavalli-rasa. Among, again, those *Páchanas* and medicines which have been mentioned in the chapter on Fever, those which are of mild energy may be prescribed with discretion. If Diarrhœa, or chronic lienteric Dysentary, sets in, the patient should be given the decoction of the bark of the mango, and that of the *Eugenia Jambolana*, mixed with the pulv of fried paddy. The other remedies prescribable in these diseases are the decoction called *Vrihathriverádi*, the pulv called *Lavangádi*, and *Indrasekhara-rasa*. Among all the medicines which have been mentioned in the chapter on Diarrhœa, those which are of mild energy may be also given with discretion. If the bowels be constipated, the patient should take mangoes, ripe fruit of *Ægle Marmelos*, dried grapes, ripe fruit of *Carica papaya*, and warm milk, owing to the laxative properties that these are regarded to possess. If absolutely necessary, a *kánchá* of castor-oil may be administered with warm milk. Severe purging endangers the fœtus in the womb. Hence, the greatest caution is needed in administering purgatives. If dropsical swellings appear on the dorsa, the decoction, mixed with sugar, should be given to the patient, of these, *viz.*, dried radishes, *Boerhavia diffusa*, the seeds of *Tribulus lanuginosus*, the seeds of *Cucumis utilissimus*, and the seeds of *Cucumis sativus*. The part swollen should also be rubbed with the expressed juice of the leaves of *Euphorbia neriifolia*. During pregnancy there is always a tendency to vomit. If the woman vomits, medicine should not be given to check it, without the excercise of great judgement. If a little *sharbat* of sugarcandy, or a little milk, be given to the woman every morning, the natural tendency to vomit may be partially checked. If painful vomiting continues for sometime the following remedy proves efficacious, *viz.*, water in which the pulv of fried paddy, dried grapes, and sugar, have been dissolved by constantly squeezing. This water should be strained through a piece of clean cloth; a little of it should be given at a time. Another remedy consists of this: dried

grapes, the paste of white sandal wood, the seeds of *Cucumis sativus*, the seeds of *Elettaria cardamomum*, and fennel seeds, dissolved in water by continued squeezing. The water should, of course, be strained and a little of it should be given at a time. Besides these, *Garbhavilâsa-taila*, and the following and other oils mentioned in the chapter on the diseases of the Nervous system, *viz.*, *Vishu-taila*, *Madhyamanáráyana-taila*, and *Náráyana-taila*, should be used for rubbing. If swimming of the head appears, these oils, as also our own KESHRANJAN-TAILA, and *Murchchántaka-taila* should be applied on the head.

Treatment of the Discharge of Blood from the Uterus.

If discharge of blood occurs from the uterus during the first month of pregnancy, milk should be given in which have bean boiled liquorice, the seeds of some pot-herb, the bulbous root-stock called *Kshirakákoli*, and the bark of *Cedrus deodra*. If the discharge occurs in the second month, milk should be given in which have been boiled *Oxalis corniculata*, sesame (of the black variety). *Rubia cordifolia*, and *Asparagus racemosus*. For discharge in the third month, the medicine is milk in which have been boiled the common parasitical plant, *Kshirakákoli*, *Nymphœa stellata*, and *Asclepias pseudosarsa*. For discharge in the fourth month, the ingredients to be boiled in milk are *Asclepias pseudosarsa*, *Echites frutescens*, *Cymbidium tessaloides*, *Siphonanthus Indica*, and liquorice. Milk boiled with *Solanum Indicum*, *Solanum Xanthocarpum*, the fruit of *Gmelina arborea*, the barks and buds of *Ficus Indicus*, *Ficus religiosa*, *Ficus infectoria*, *Ficus glomerata*, and other trees of the same genus which yield a milky juice, and *ghee*, checks discharges occuring in the fifth month. If discharges occur in the sixth month, the milk to be given should be boiled with *Cassia Tora*, *Sida cordifolia*, the seeds of *Moringa pterygosperma*, *Tribulus languinosus*, and liquorice. Milk boiled with the fruits of *Trapa bispinosa*, lotus stalks, dried grapes, the bulbous root-stock of *Scripus Kysoor*, liquorice,

and sugar, is the remedy for discharges occurring in the seventh month. If discharges occur in the eighth month, milk boiled with *Feronia elephanta*, *Ægle Marmelos*, *Solanum Indicum*, the leaves of *Trichosanthes dioica*, the roots of *Saccharum officinarum*, and *Solanum Xanthocarpum*, should be given. For discharges occurring in the ninth month, the milk to be given should be boiled with liquorice, *Asclepias pseudosarsa*, *Kshirakakoli*, and *Echites frutescens*. If discharges occur in the tenth month, milk boiled with only dry ginger should be given.

Treatment of Pains During Pregnancy.

If pains resembling those of labour apear during the first month of pregnancy, the paste of white sandal-wood, dill seeds, sugar, and the fruit of *Randia dumetorum*, in equal measures, pounded, and dissolved in water in which *A'tapa* rice has been washed, be given. Another remedy consists of this : sesame, *Padmakáshtha*, *Nymphœa lotus*, and *Sáli* rice, should be pounded together with milk ; the paste should then be dissolved in milk, and sugar and honey should be added to it. The diet should consist of milk and rice. If pains appear during the second month, *Nelumbium speciosum*, the fruit of *Trapa bispinasa*, and the bulbous Root-stock of *Scirpus Kysoor*, pounded together and dissolved in water in which *A'tapa* rice has been washed, should be given. For pains during the third month, the remedy is this : take two parts of *Aspragus racemosus*, and of the fruit of *Phyllanthus Emblica*, one part ; these should be pounded together and dissolved in warm water. Another medicine consists of the flowers of *Nelumbium speciosum*, the flowers *Nymphœa stellata*, and *Nymphœa lotus*, pounded together and dissolved in *sharbat* of sugar. If pains appear in the fourth month, the remedy consists of either 1. the flowers of *Nymphœa stellata Nymphœa lotus*, *Solanum Xanthocarpum*, and *Tribulus lanuginosus*, or 2. *Tribulus lanuginosus*, *Solanum Xanthocarpum*, *Sida cordifolia*, and the flowers of *Nymphœa stellata*, pounded together and dissolved in milk. For pains in the fifth month,

the remedy is the flowers of *Nymphœa stellata*, and *Kshirakákoli*, pounded together with milk. administered with milk, *ghee*, and honey ; or the flowers of *Nymphœa stellata*, *Aloe perfoliata*, Kákoli, taken in equal measures, pounded together in water, and administered with milk. For pains that appear in the sixth month, the seed of *Citrus medica*, *Aglaia Roxburghiana*, red sandal-wood, and the flowers of *Nymphœa stellata*, pounded together with milk, or seeds of *Buchanania latifolia*, grapes and the pulv of fried paddy, pounded together with cold water should be administered. When pains appear in the seventh month, the remedy to be used is *Aspragus racemosus*, and the Root-stock of the lotus, pounded together with milk, or the fruit of *Feronia elephanta*, the roots of the betel nut, fried paddy, sugar, pounded togther with cold water. For treating pains appearing in the eighth month, the drugs mentioned for the pains of the seventh month should be used, pounding them with water in which *A´tapa* rice has been washed. For pains appearing in the ninth month, the roots of *Ricinus communis*, pounded with *kánji*, should be administered. If pains appear in the tenth month, the remedy to be used is the flowers of *Nymphœa stellata*, liquorice, and the seeds of *Phaseolus Mungo*, pounded together with *sharbat* of sugar or with milk. When pains appear in the eleventh month, liquorice, *Padmakáshtha*, lotus-stalks, and the flowers of *Nymphœa stellata*, or *Kshirakákoli*, the flowers of *Nymphœa stellata*, *Aplotaxis auriculata*, *Mimosa pudica*, and sugar, pounded with cold water and dissolved in milk, should be administered. If the pains manifest themselves in the twelfth month, the remedy is sugar, *Batatas paniculatus*, *Kákoli*, and *Kshirakákoli* pounded together with cold water. The time of delivery is from the ninth to the twelfth month. Hence, if pains appear during those months, the physician should carefully ascertain whether they are true labour pains or not. If they are ascertained to be true labour pains, no medicine should be administered.

Premature Delivery, Abdominal Pains, &c.

If labour pains set in prematurely, the woman should take the following drink; half a tola of prepared mud, dissolved in a quarter of a seer of goat's milk and mixed with 4 annas weight of sugar. Another remedy consists of the decoction of *Pavonia odorata*, *Aconitum heterophyllum*, the bulbous root-stock of *Cyperus rotundus*, the exudation of *Bombax malabaricum*, and the seeds of *Holarrhena antidysentrica*. This decoction relieves the pains, called *sula*, of the abdomen also. After abortion has taken place, milk should be given in which have been boiled the bulbous roots of *Scirpus Kysoor*, the fruit of *Trapa bispinosa*, the filaments of the lotus, the flowers of *Nymphœa stellata*, *Phaseolus trilobus*, and liquorice. This medicine relieves the pains caused by discharges of matter from the uterus after abortion.

Treatment of Excessive Discharges of Blood.

If copious discharges of blood occur after abortion or premature delivery, or even delivery at the proper time, such discharges should be checked, for, if unchecked, they may bring about death. One of the methods for checking the flow of blood is to gently knead the abdomen of the patient at short intervals. Cold water should be sprinkled upon the abdomen. The abdomen should be gently struck with a napkin drenched in cold water. Another remdy consists of this; take a quantity of *Nisádala* as also of saltpetre; wet them in water and bind them in a piece of cloth. This cloth should be placed on the abdomen. The uterus should also be washed with cold water, using a syringe. Two *ratis* of the dried dung of the pigeon, reduced to pulv and dissolved in water in which *A'tapa* rice has been washed, should be administered as a drink. The patient should be kept still, without being allowed to move or stand up. If she feels thirsty, she may have as much cold water to drink as she may desire.

Treatment of Delay in Delivery.

If the labour be protracted, the roots of *Gloriosa superba*, pounded into a paste with *kánji*, should be applied on the soles of the feet. The roots of *Justicia Adhatoda* should be tied to the waist, or plasters made of those roots reduced to a paste should be applied on the navel, the rectum, and the mouth of the uterine canal. The other medicines that induce prompt delivery are 1. soot pounded with *kánji* ; 2. the roots of *Citrus medica*, (Variety-*acida*) and liquorice, pounded together with *ghee* ; and 3. the fruit of *Grewia Asiatica*, *Hedysarum gangeticum*, *Cissampeols hernandifolia*, and the roots of either *Gloriosa superba* or *Achyranthes aspera*, the roots of *Artemisia vulgaris*, and the roots of *Plumbago Zeylanica*, taken in equal measures and pounded together. The dose of cach of these medicines should be 4 annas.

Delivery of a Dead child.

If the child in the womb be not alive, delivery seldom takes place of itself. In many cases the use of instruments becomes necessary. If a little quantity of the exudation of *Euphorbia neriifolia* be placed upon the head of the woman, delivery takes place without further trouble, Plasters applied on the navel, made of the fruit of *Piper longum* and *Acorus Calamus*, pounded together with water, and then mixed with castor oil, prove efficacious. Another medicine for internal administration consists of the roots of *Artemisia vulgaris* and the roots of *Plumbago Zeylanica*, taken in equal measures and pounded toogether in water. The dose should be four annas.

Methods for Extraction of the Placenta

If the placenta does not come out in proper time, the smoke should be applied into the Vagina of dried sticks made of bitter gourds, the slough of a snake, *Luffa amara* mustard seeds, and mustard oil, pounded together into a paste. One should, tying some hair round one's finger, insert it into the throat of the woman and scratch it gently. The fact is, the woman will feel an urging to vomit. This

helps the expulsion of the placenta. Plasters should be applied on the soles of the feet, made of the roots of *Gloriosa superba*, pounded into a paste. These simple methods quickly cause the expulsion of the placenta.

Treatment of *sula* pains in the head &c, after Delivery.

After delivery the woman sometimes feels severe pains in the abdomen and the head. These are known by the name of *Makkanda-sula*. By administering the ashes of incinnerated barley spikes dissolved in warm water or *ghee*, these pains may be alleviated. Another remedy consists of the decoction, mixed with *Saindhava* salt, of these drugs, *viz.*, the fruit of *piper longum*, the roots of the same, *Piper Chaba*, the roots of *Plumbago Zeylanica*, cardamoms, *Ptychotis Ajowan*, the roots of *Holarrhena antidysenterica*, *Cissampelos hernandifolia*, cumin seeds, mustard seeds, the fruit of *Melia Azedarach*, *Assafœtida*, *Siphonanthus Indica*, *Sansaviera Zeylanica*, *Aconitum heterophyllum*, *Acorus Calamus*, *Embelica Ribes*, and *Picrorrhiza Kurroa*. This promptly alleviates the kind of pains called *Makkanda-sula*.

Means of Alleviating the Excited Wind.

If during pregancy the Wind be excited, the result is that the body of the woman begins to dry up. The fœtus also dries up. The remedy in such cases is milk boiled with liquorice and the fruit of *Gmelina arborea*. Another medicine that does good is *ghee* boiled with *Tinospora cordifolia*, *Batatas Paniculata*, *Physalis flexuosa*, *Asclepias pseudosarsa*, *Asparagus racemosus*, *Phaseolus trilobus*, *Glycine debilis*, *Cœlogyne ovalis*, and liquorice.

Diet and Forbidden Practices.

During pregnancy every woman should observe certain general rules of conduct for the benefit of both herself and the child in her womb. The diet should be easy of digestion, nutritive, and capable of creating relish. She should not undergo much labour ; not should she totally abstain from all labour. She should avoid all acts in doing which

the breath has to be stopped for sufficiently long intervals, or which require straining. All acts, again, which cause pressure on the womb should be abstained from. Walking long distances, and journies by quickly-moving vehicles, are baneful. She should always remain cheerful. The fact is, if fear, or grief, or anxiety moves her, the consequences on the child in the womb become baneful. Fasts, night-keeping, sleep at daytime, the heat of fire on the sun, sexual congress, the bearing of heavy loads, lying down on hard beds, ascending dizzy heights, and suppression of the urgings of stools and urine, are productive of evil effects.

When diseases appear during pregnancy, the regimen should be the same that is laid down in the chapters treating of those diseases. If ailments, for which fasts have been prescribed, afflict a woman during pregnancy, she should not be made to fast, but light diet should be given to her. If through the excited Wind, the woman and the child begin to dry up, she should be given *ghee* and milk and eggs of geese, the flesh of goats and fowl, and other nuritive food.

Con!uct after Delivery.

After delivery the woman should be kept for some days with great care. For the first three days after delivery, she should be given only milk, or milk and sago. Milk and rice may be given on the second and the third day. After the third day she should take food that is easily digestible and that is, at the same time, nutritive. Up to the fifth day, the woman should not be allowed to sit up or walk about. She should not bathe till at least the seventh day is passed. For fifteen or sixteen days commencing from the eighth day, she should bathe in tepid water. Exposure to the heat of fire, as also the administration of dry ginger, peper, ginger, *Nigella sativa*, and other articles that are of a pungent taste, pounded together with water, does much good. After delivery the dress and bedding of the woman should often be changed. Indeed, she should always wear clean clothes.

CHAPTER LXXVI.

DISEASES AFTER DELIVERY.

Cause.

After delivery diverse diseases afflict a woman in consequence of improper diet and conduct, such as exposure to wind and cold, recourse to cooling operations, eating things that are raw, eating before the food last taken has been digested, and eating food that is heavy, and difficult of digestion at a time when the digestive power has been weakened. An ill-ventilated and dark and damp lying-in room is also a potent cause of such diseases. Fever, dropsical swellings, loss of appetite, Diarrhœa, lienteric Dysentery, deep-seated pains is the abdomen, Epistasis or suppression of urine, loss of strength, Consumption, excessive thirst, heaviness of the body, pains all over the body, secretion of phlegmonous matter from the mouth and the nose, and similar other ailments, which afflict a woman after delivery, are all included under the name *Sutiká* diseases.

The Construction of the Lying-in Room a part of Treatment.

For protecting women from diseases after delivery, care should be taken in constructing the Lying-in room. It is not proper to hastily construct a small room on the yard of a house, with equipments that create disgust. In consequene of sufficient air and light not being admitted into such room, its atmosphere becomes tainted. Owing, again, to the presence of smoke from the fire maintained within it, the fœtid smell of the child's stools and urine and the mother's secretions, as also the presence of two or three other women who are its constant inmates, the atmosphere is made worse. Such a state of things cannot but cause various diseases to both the mother and the child, The lying-in room should be built on a piece of land that is clean. It should be at least ten to twelve feet long, seven to nine feet high. The principal entrance should be either towards

the north or the south. There should, at least, be two windows placed in such a position as to freely allow the passage of air. The floor should be higher than the level of the land on which the room is built. It should be metalled with either burnt bricks or dry earth. The fact is, the floor should be protected from dampness by the usual contrivances. Further, the floor should be made smooth and level. Solid planks of wood should be used for the doors and windows. If a new room cannot be constructed, the best room in the house should be selected for making it the lying-in room. The fire to be kept in it should be of charcoal. No smoke should be allowed to rise from it. The fire should be kept in an iron or earthen pan. The bed should be spread on a charpoy. If no charpoy be available, it should be spread upon some clean straw. The stools and urine of the infant should be promptly removed from the room. The doors and windows should remain shut at night-time or when cold winds blow. At another times, they should be kept open to allow free ventilation. If these instructions be observed, the danger may be minimise of the mother contracting the diseases of the lying-in room.

Treatment of Fever after Delivery.

When the mother catches Fever after delivery, the remedies to be applied are the *panchan* called *Sutiká-dasamula*, or *Sahachar-ádi* also *Sutikári-rasa*, and *Vrihat-sutikavinoda*. Another remedy is *Vishamajwarántakalauha* prepared according to the method called *putapáka* and mentioned in the chapter on Fevers. A few other mentioned in that chapter may also be prescribed with discertion. For alleviating the pains of the body, the *páchana* called *Dasamula*, as also *Laksmi-vilása* and a few other remedies of similar virtues, should be administered. For curing Cough and Bronchitis, *Sutikántaka-rasa*, and some of the medicines mentioned in the chapter on Bronchitis, are prescribable, such as *Sringárábhra* and the rest. For treating Diorrhœa and lienteric Dysentery, the medicines mentioned in the

chapters on those diseases, as also *Jirakádi-modaka*, *Jirakádyarishta*, *Saubhágyasunthi-modaka*, &c., should be prescribed. Generally speaking, in treating the diseases which afflict women after delivery, the physician should seek to alleviate those which predominate over the others, by prescribing with descretion, the medicines laid down for them.

Diet and Forbidden Practices

Generally speaking, in diseases of the lying-in room some maladies predominate over others. The patient should observe the instructions in respect of diet and practices which have been laid down for those maladies which predominate. When the patient is not suffering from any particular ailment, she should have old *sáli* rice of the finer varieties, the soup of such pulses as *Cicer lens*, and curries made of Brinjals, tender radishes, the fruit of *Ficus Glomerata*, (of the smaller variety),. the fruit of *Trichosanthes dioica*, and the plantains called *Kánchkalá*. Pomegranates and such things as improve the digestive fire and alleviate both Wind and Phlegm, should also be taken. She should also observe such practices as keep down the Wind and the Phlegm. Food that is rich and difficult of digestion, articles that are possessed of keen virtues, exposure to heat, toil, all cooling operations, and sexual indulgence, should be rigidly abstained from in these diseases. For at least three or four months after delivery, the woman should live very carefully.

CHAPTER LXXVII.

DISEASES OF THE BREASTS AND THE FAULTS OF MILK.

Abscess on the Breasts

When the Three Faults, becomeing excited by the usual causes, become focussed in the breasts of a woman who is pregnant or who has recently delivered, they cause inflammation and diverse kinds of abscesses. In common parlance, these are known by the name of *Thunká*.

Symptoms of Vitiated Milk.

Improper food and practices vitiate the milk. If it is the excited Wind that vitiates it, its taste becomes astringent, and if thrown into water it rises up on the surface without mixing with it. Milk vitiated by the Bile becomes pungent, or sour, or saline in taste. Yellow lines are further visible in it. Milk vitiated by Phlegm becomes thick and slimy and sinks down in water. If the milk be vitiated by Two Faults or Three, the above symptoms present themselves in a state of union. The infant, by sucking vitiated milk, may get various diseases. That milk, which when thrown into water mixes with it, which is pale in colour, and which is sweet and clear, should be known as faultless. Infants should not be allowed to take any milk that is vitiated.

Treatment of Inflammation and Abscesses, &c.

As soon as inflammation sets in, the milk should be pressed out. Leeches should be set for blood-letting. Plasters should be applied of the roots of *Cucumis Colocynthis*. or turmeric and the leaves of *Datura fastuosa*, pounded into a paste. All the preparations that have been mentioned in the chapters on Abscesses and Bubo may be used. If

Aplotaxis auriculata, Acorus Calamus, red sandal wood, saffrom, *Rubia Munjista*, musk, white sandal wood, *Piper aurantiacum, Hedysarum Gangeticum, Cassia Tora, Phaseolus trilobus, Glycine debilis*, the resin of *Boswellia thurifera, Granthiparni* (a sort of gall caused by an insect on a tree), and *Unguis odoratus*, each 1 *pala*. Cook all these together according to the proper method. This oil is prescribable in all Nervous Diseases. It is beneficial, when rubbed in Wry-neck and other diseases.

Nárâyana Taila.

The ingredients of *Nárâyana Taila* are sesame oil 16 seers, the juice of *Asparagus racemosus* 16 seers, milk 64 seers, and the decoction of 10 *palas* of each of the following, *viz.*, *Ægle marmelos, Premna serratifolia, Bignonia Indica, Bignonia snaveolens*, and *Erythrina Indica*. Take the root-bark of all these, and add *Pœderia fœtida, Physalis flexuosa, Solanum Xanthocarpum, Sida cordifolia, Sida alba, Tribulus lanuginosus*. and *Bœrhaavia diffusa*. Boil these in 256 seers of water down to 64 seers. To this add the paste of 2 *palas* of each of the following, *viz.*, dill seeds, *Hedysarum Gangeticum, Doodia lagopodioides, Phaseolus trilobus, Glycine debilis, Vanda Roxburghii, Physalis flexuosa, Saindhava* salt, and the roots of *Boerhaavia diffusa*. Cook all these together according to the usual method. This oil is used in different ways. It is drunk, rubbed over the body, and applied as enemata. It alleviates all Nervous Diseases. It is also beneficial in removing the effects of age, in curing Sterility and Weakness of the Generative Organs. It repairs the Waste of Semen.

Madhyama Nárâyana Taila.

The ingredients of *Madhyama Nárâyana Taila* are sesame oil 32 seers, and the decoction of two and a half seers of the roots of each of the following, *viz.*, *Ægle marmelos, Physalis flexuosa, Solanum Indica, Tribulus lanuginosus, Sida cordifolia, Erythrina Indica, Solanum Xanthocarpum, Boerhaavia diffusa, Sida alba, Premna serratifolia, Pœderia*

fœtida, and *Bignonia Snaveolens*, boiled in twelve maunds and thirty two seers of water down to three maunds and eight seers. Add cow's or goat's milk 32 seers, the expressed juice of *Asparagus racemosus* 32 seers, and the paste of 2 *palas* of each of the following, *viz.*, *Vanda Roxburghii*, *Physalis flexuosa*, fennel seeds, *Pinus deodara*, *Aplotaxis auriculata*, *Hedysarum Gangeticum*, *Doodia lagopodioides*, *Phaseolus trilobus*, *Glycine debilis*, *Aquilaria Agallocha*, *Mesua ferrea*, *Saindhava* salt, *Nardostachys Jatamansi*, *Curcuma longa*, *Berberis Asiatica*, *Permelia perlata*, red sandal wood, cardamom seeds, *Rubia Munjista*, *Tabernœmontana coronaria*, the tubers of *Cyperus rotundus*, the leaves of *Cinnamomum Tamala*, *Verbesina calendulacea*, the group of eight, *viz.*, *Jivaka*, *Rishabhaka*, *Kákoli*, *Kshirakákoli*, *Riddhi*, *Vriddhi*, *Medá*, *Mahámedá*, *Pavonia odorata*, *Acorus Calamus*, the roots of *Butea frondosa*, *Granthiparni*, *Boerhaavia diffusa* of the white variety, and *Andropogon acicularis*. Boil all these together. For giving it an agreeable scent, the usual process of boiling with the fragrant substances directed is also resorted to. After this mix one *pala* of each of camphor, saffron, and musk. This oil, rubbed on the body, alleviates Vitiated Wind in the Stomach and the Intestines, as also in the Limbs. It cures also Swoons, Epilepsy, Insanity, and other diseases.

Mahá Náráyana Taila.

The ingredients of *Mahá Náráyana Taila* are sesame oil 4 seers, the decoction of 10 *palas* of each of the following, *viz.*, *Asparagus racemosus*, *Hedysarum Gangeticum*, *Doodia lagopodioides*, *Curcuma Zerumbet*, *Sida cordifolia*, the roots of *Ricinus Communis*, *Solanum Xanthocarpum*, the roots of *Guilandina Bonducella*, *Sida alba*, and the roots of *Barleria cristata*, boiled in 64 seers of water down to 16 seers. Add cow's milk and goat's milk, each 8 seers, the juice of *Asparagus racemosus* 4 seers, and the paste of *Bœrhaavia diffusa*, *Acorus Calamus*, *Pinus deodara*, dill seeds, red sandal wood, *Aquilaria Agallocha*, *Permelia perlata*, *Tabernœmontana*

coronaria, *Aplotaxis auriculata*, cardamom seeds, *Nardostachys Jatamansi*, *Hedysarum Gangeticum*, *Sida cordifolia*, *Physalis flexuosa*, *Saindhava* salt, and *Vanda Roxburghii*, each 4 tolas. Cook all these together. This oil, rubbed over the body, alleviates all Nervous Diseases, Pains in the Chest, Pains in the Sides, Hemicrania, Leprosy, Calculi, Chlorosis, Anæmia, Enlargement of the Lymphatic Glands, and other diseases. In some treatises, this oil has been named as *Vishnu Taila*.

Siddhárthaka Taila.

The ingredients of *Siddhárthaka Taila* are sesame oil 4 seers, the expressed juice of *Asparagus racemosus* 8 seers, milk 16 seers, the expessed juice of raw ginger 4 seers, and the paste of dill seeds, *Pinus deodara*, *Nardostachys Jatamansi*, *Permelia perlata*, *Sida cordifolia*, red sandal wood, *Tabernæmontana coronaria*, *Aplotaxis auricalata*, cardamom seeds, *Hedysarum Gangeticum*, *Vanda Roxburghii*, *Physalis flexuosa*, *Mimosa pudica*, *Ichnocarpus frutescens*, *Asclepias pseudosarsa*, *Doodia lagopodioides*, *Acorus Calamus*, *Andropogon Schœnanthus*, *Saindhava* salt, and dry ginger, in all 1 seer. Boil all these together according to the usual method. This oil, rubbed over the body, cures Lameness, Inability to Move, Hunchback, Paralysis, Drying up or Contraction of Limbs, Rheumatic Pains in the Joints, Weakness of the Senses, and other ailments. If this medicated oil is used for a month, one gets back the strength and energy of youth.

Himaságara Taila.

The ingredients of *Himaságara Taila* are sesame oil 4 seers, the juice of *Asparagus racemosus*, the fruits of *Convolvulus paniculatus*, the fruits of *Phyllanthus Emblica*, the roots of *Bombax Malabaricum*, *Tribulus lanuginosus*, and the roots of *Musa sapienta*, each 4 seers, the water of cocoanuts 4 seers, milk 16 seers, and the paste of red sandal wood, *Tabernæmontana coronaria*, *Aplotaxis auriculata*, *Rubia Munjista*, *Pinus longifolia*, *Aquilaria Agallocha*, *Nardostachys Jatamansi*, *Murraya erecta*, *Permelia perlata*, liquorice, *Pinus*

deodara, *Unguis odoratus*, Chebulic myrobalans, the pouch of the civet cat, *Trigonella corniculata*, the resin of *Boswellia thurifera*, *Náluka*, *Asparagus racemosa*, *Symplocos racemosa*, the tubers of *Cyperus rotundus*, the bark of *Cinnamomum Zeylanicum*, cardamom seeds, the leaves of *Cinnamomum Tamala*, the flowers of *Mesua ferrea*, cloves, nutmeg flowers, fennel seeds, *Curcuma Zerumbet*, red sandal wood, *Granthiparni*, and camphor, each 2 tolas. Cook all these together according to the proper method. This oil, rubbed over the body, alleviates all Nervous Diseases, as also Ailments of the Bile. It is highly beneficial also in Insanity, Swoons, Burning of the Skin, Vertigo, Insomnia, Waste of Limbs, Wryneck, and Lock-jaw.

Váyuchchhává Surendra Taila.

The ingredients of *Váyuchchhává Surendra Taila* are sesame oil 4 seers, the decoctions of *Sida cordifolia*, and *Dasamula*, each measuring twelve and a half seers, boiled seperately in 64 seers of water down to 16 seers, and the paste of *Rubia Munjista*, red sandal wood, *Aplotaxis auriculata*, cardamom seeds, *Pinus deodara*, *Permelia perlata*, *Saindhava* salt, *Acorus Calamus*, *Kakkola*, *Padmakáshtha*, *Rhus succedanea*, *Tabernœmonata coronaria*, *Tinospora cordifolia*, *Phaseolus trilobus*, *Glycine debilis*, *Asparagus racemosus*, *Asclepias pseudosara*, *Ichnocarpus frutescens*, dill seeds, and *Boerhaavia diffusa*, each 2 tolas. Boil all these together in usual way. This oil is alleviative of various Ailments of the Wind. It is highly beneficial to the male of seminal weakness, as also to the females of scanty menses. Insanity, Epilepsy, Tremours of the Body, Hiccup, Asthma, Cough and diverse Diseases born of the Wind and the Bile are alleviated by drinking and rubbing, this *Taila*.

Máshavaládi Taila.

The ingredients of *Máshavaládi Taila* are sesame oil 4 seers, the decoction of the seeds of *Phaseolus radiatus*, *Sida cordifolia*, *Vanda Roxburghii*, *Dasamula*, *Pœderia fœtida*, and dill seeds, each 4 seers, the cream of curds, milk, the decoction

of lac and *kánji*, each 4 seers, the juice of *Asparagus racemosus* 2 seers, the juice of the fruits of *Convolvulus paniculatus* 2 seers, and the paste of dill seeds, fennel seeds, *Trigonella fœnum-Grœcum*, *Vanda Roxburghii*, *Pothos officinalis*, the tubers of *Cyperus rotundus*, *Physalis flexuosa*, the roots of *Andropogon Muricatum*, liquorice, *Hedysarum Gangeticum*, *Doodia lagopodioides*, *Sida cordifolia* and *Phyllanthus Niruri*, each 2 *palas*. Cook all these together in the usual manner. This oil alleviates all kinds of Ailments born of the Wind, Tremours, Gonorrhœa, and other diseases.

Saindhavádya Taila.

The ingredients of *Saindhavádya Taila* are sesame oil 4 seers, *kanji* 32 seers, and the paste of *Saindhava* salt 2 tolas, dry ginger 5 *palas*, the roots of *Piper longum* 2 *palas*, the roots of *Plumbago Zeylanicum* 2 *palas*, and 20 seeds of *Semecarpus Anacardium*. Cook all these together as usual. This oil is beneficial in Sciatica, and Paralysis of the Thigh.

Vrihat Satapushpádi Taila.

The ingredients of *Vrihat Satapushpádi Taila* are dill seeds, *Acorus Calamus*, and *Saindhava* salt, each 2 parts, and the roots of *Plumbago Zeylanica*, the roots of *Piper longum*, the roots of *Ricinus Communis*, *Pinus deodara*, *Vanda Roxburghii*, liquorice, *Aplotaxis auriculata*, the roots *Pæderia fœtida*, *Nardostachys Jatamansi*, *Semecarpus Anacardium*, and *Pothos officinalis*, each 1 part *i. e.* in all 1 seer. Add water 16 seers, and sesame oil 4 seers. This oil is used for rubbing as also for enemata. It cures even difficult cases of *Avaváhuka* and Rheumatism affecting only half the body.

Mahávalá Taila.

The ingredients of *Mahávalá Taila* are the decoction of the roots of *Sida cordifolia* 32 seers, the decoction of *Dasamula* 32 seers, the decoction, measuring 32 seers, of barley, dried jujubes, and the seeds of *Dolichos biflorus*, milk 32 seer, and the paste of the united measure of 1 seer of the following, *viz.*, *Jivaka*, *Rishabhaka*, *Medá*, *Mahámedá*, *Kákoli*, *Kshirakákoli*, the

seeds of *Phaseolus trilobus*, *Glycine debilis*, *Cælogyne ovalis*, liquorice, *Saindhava* salt, *Aquilaria Agallocha*, the exudation of *Shorea robusta*, *Pinus longifolia*, *Pinus deodara*, *Rubia Munjista*, red sandal wood, *Aplotaxis auriculata*, cardamom seeds, yellow sandal wood, *Nardostachys Jatamansi*, *Permelia perlata*, the leaves of *Cinnamomum Tamala*, *Tabernæmontana coronaria*, *Asclepias pseudosarsa*, *Acorus Calamus*, *Asparagus racemosus*, *Physalis flexuosa*, dill seeds, and *Bœrhaavia diffusa*. Boil all these with 4 seers of sesame oil in a vessel made of gold, or silver, or clay. This oil, rubbed over the body, alleviates all Ailments of the Wind, Pains caused by Wounds and Fractures, Weakness of the *dhátus*, Puerperal Diseases, Hiccup, Cough, Catarrhal Ophthalmia, Abdominal Tumours, Asthma, and other diseases.

Trisatiprasárini Taila.

The ingredients of *Trisatiprasárini Taila* are 100 *palas* of the roots, the leaves, and the branches of *Pœderia fœtida* (a well-developed plant being selected), 100 *palas* of *Dasamula*, and 100 *palas* of *Physalis flexuosa*. Boil each of these in 64 seers of water down to 16 seers. Then mix the decoctions together, and add cream of curds 10 seers, *kánji* 32 seers, and the paste of 1 *pala* of each of the drugs included in the group called *Jivaniya*, also the paste of raw ginger 5 *palas*, of the fruits of *Semecarpus Anacardium* 32 *palas*, and that of the roots of *Piper longum*, the roots of *Plumbago Zeylanica*, the ashes of barley shoots, *Saindhava* salt, *Sanchala* salt, *Rubia Munjista*, *Pœderia fœtida*, and liquorice, each 8 *palas*. Boil all these with 48 seers of sesame oil. This medicated oil is used as a drink, or for rubbing the body with, or as enemata, or as snuff. It alleviates all Diseases of Wind and Bile and Phlegm excited together, as also Sciatica, Paralysis, Fractures of Bones, Rheumatic Pains, Insanity, Epilepsy, Vertigo, Loss of Digestive Fire, Disgust for Food, Abdominal Tumours born of vitiated Wind, and effects of age and decay.

Saptasatikáprasárini Taila.

The ingredients of *Saptasatikáprasárini Taila* are *Pæderia fœtida* (with roots, leaves, branches, &c.,—a well developed plant being selected and extracted in the autumn), roots of *Barleria cristata*, *Asparagus racemosus*, *Sida cordifolia*, the roots of *Mucuna pruriens*, *Physalis flexuosa*, and the roots of *Pandanus odoratissimus*, each 100 *palas*. The decoction of each of these, boiled in water four times its measure, should be taken. All these decoctions should be mixed together. To these, cream of curds, the decoction of goat's flesh, *Chukra* (a variety of *kánji*), milk, and curds, each sixteen seers, should be added. The paste also, measuring half a *pala*, of each of the following is taken, *viz.*, *Tabernæmontana coronaria*, the fruits of *Randia dumetorum*, *Aplotaxis auriculata*, the flowers of *Mesua ferrea*, the tubers of *Cyperus rotundus*, the bark of *Cinnamomum Zeylanicum*, *Vanda Ruxburghii*, *Saindhava* salt, *Piper longum*, *Nardostachys Jatamansi*, *Rubia Munjista*, liquorice, *Medá*, *Mahámedá*, *Jivaka*, *Rishabhaka*, dill seeds, *Unguis odoratus*, dry ginger, *Pinus deodara*, *Kákoli*, *Kshirakákoli*, *Acorus Calamus* and the seeds of *Semecarpus Anacardium*. All these should be boiled with 16 seers of sesame oil. This medicated oil is used for internal administration as drink, for rubbing the body with, as enemata, and also for being snuffed. It alleviates diverse Diseases of the Wind, especially Lameness, Incapacity to Move, Drying up or Contraction of the Limbs, Paralysis, Fractures of Bones, Insanity, Leprosy, and Weakness of the Semen.

Ekádasasatiká Prasárini Taila.

The ingredients of *Ekádasasatiká Prasárini Taila* are *Pæderia fœtida* (with roots, leaves, branches, &c.—a well developed plant being selected), 200 *palas* of the roots of *Barleria cristata* of the blue variety, *Tinospora cordifolia*, and the roots of *Ricinus Communis*, each 200 *palas*, and *Vanda Roxburghii* and *Mimosa Sirissa* 100 *palas*. Boil all htese in 160 maunds of water down to 128 seers. To this

add *Kanji* 128 seers, cream of curds 16 seers, *Sukta* 16 seers, the decoction, measuring 16 seers, of goat's flesh (8 seers of flesh boiled in 64 seers of water down to 16 seers), the juice of sugar-cane 16 seers, milk 16 seers, and the paste of *Trigonella corniculata*, *Rhus succedanea*, the group of drugs called *Jivaniya*, *Rubia Munjista*, *Kákoli*, the roots of *Mucuna pruriens*, seeds of small cardamoms, camphor, *Boswellia thurifera*, *Pinus longifolia*, saffron, *Nardostachys Jatamansi*, *Unguis odoratus*, *Aquilata Agallocha*, *Nymphœa stellata*, *Padmakáshtha*, *Curcuma longa*, *Kakkola*, *Granthiparni* (a sort of gall caused by an insect on a tree), the flowers of *Mesua ferrea*, the roots of *Andropogon Muricatum*, the bark of *Cinnamomum Zeylanicum*, areca nuts, *Hibiscus moschatus*, nutmeg, *Asparagus racemosus*, *Navanitakhoti*, *Pinus deodara*, white sandal wood, *Acorus Calamus*, *Permelia perlata*, *Saindhava* salt, *Silárasa*, the tubers of *Cyperus rotundus*, the roots of *Pœderia fœtida*, *Náluka*, *Bœrhaavia diffusa* of the white variety, *Curcuma Zerumbet* (of the fragrant variety), musk, *Dasamula*, the roots of *Pandanus odoratissimus*, *Tabernæmontana coronaria*, *Andropogon Schœnanthus*, *Physalis flexuosa*, *Pavonia odorata*, *Piper aurantiacum*, galena, *Boswellia serrata*, the fruits of *Randia dumetorum*, *Aquilaria Agallocha*, *Aglaia Roxburghiana*, dill seeds, the seeds of *Semecarpus Anacardium*, the three myrobalans, the filaments of the lotus, *Ichnocarpus frutescens*, cloves, and the three acrids each 3 *palas*. Boil all these togerher with 64 seers of sesame oil. This oil is used as a drink, or for rubbing the body with, or as enemata, or for snuffing. It cures that Rheumatism which affects only half the body, that also which affects the joints, as also all diseases caused by Bile and Phlegm. It increases strength, nourishes the *dhátus*, and is a tonic.

Ashtádasasatiká Prasárini Taila.

The ingredients of *Ashtádasasatiká Prasárini Taila* are 300 *palas* of *Pœderia fœtida* (roots, leaves, branches, &c, being all taken), 100 *palas* of *Asparagus racemosus*, 100 *palas* of *Physalis flexuosa*, 100 *palas* of the roots of *Panda-*

the child should then be dipt up to the knee in a vessel filled with tepid water in which has been dissolved the pulv of the larger variety of mustard seeds. The child should not be moved much while undergoing this operation. Taking wheat-flour and the pulv of mustard seeds of the larger variety, in equal measures, and mixing them together and making a paste of it by adding water, plasters should be applied on the cavles of both the legs. Dry fomentation should be applied to the arm-pits, the hand and the feet, for keeping them warm. The pulv of dry ginger should also be rubbed over the hands, the legs, and the chest. If the convulsions wiih swoons be due to the action of Worms, the child should then be dipt, up to the neck, in a tub of tepid water, and cold water should be poured upon the head from a height of 6 to 9 inches. Five or six minutes after, the child should be taken up from the tub, rubbed with a dry towel, and laid down on its bed.

In all varieties of Convulsions with swoons a little castor-oil should be administered with milk after the Paroxysm is over. Purging proves beneficial at this stage. For preventing repeated Paroxysms, a little of the wine called *Mrita-sanjivani* with four times as much water, should be given ; or, if that stimulant be not available, a little of Brandy may be used as a substitue. The fact is, it is necessary to lull the child to sleep.

Methods of Killing Worms.

For killing Worms, the expressed juice of the leaves of *Bhánt (Clerodendron infortunatum ?*) or other anthelmintics should be administered. If the Worms be small ones, the use of enemas with salt water proves very beneficial. Taking a little quantity of salt, it should be dissolved in a *Cchatáck* of water. This water should be inserted into the Anal Canal of the child by means of a small glass syringe. Care should be taken that no injury is inflicted by the syringe. Its pointed mouth may be laved with a little oil before it is inserted into the rectum. The water should not

be allowed to come out immediately. Indeed, the rectum should be closed by pressing the thumb against it for two or three minutes. By repeating this operation for two or three days great benefit is certain to be derived.

Treatment of Tetanus.

For restoring consciousness in Tetanus, the methods recommended in Convulsions with swoons should be resorted to. After consciousness is restored, the child should be allowed to suck the mother's breasts. If it cannot suck, the mother should press out her milk and administer as much of it to the child as possible. If the mother's milk be vitiated, or if it be not available, cow's milk may be used as a substitute. If purgatives cannot be administered, a little castor-oil, mixed with oil of turpentine, should be rubbed upon the stomach of the child. Cold water should also be sprinkled upon the stomach. Of course, purging the patient by internal administration of a little Castor-oil is very beneficial. For inducing sleep, poultices should be applied on the navel, made of the dried flowering tops, or the leaves, of *Cannabis Sativa.* * The wine called *Mritasanjivani,* or, if it be not available, Brandy, may also be used for inducing sleep. A little quantity, diluted with four times as much water, is necessary to be administered. The fact is, as sleep does great good, it should be induced by any means that is available. If the child cannot drink Wine, it should be administered by the aid of an enema syringe. The child should be bathed in tepid water. The oil called *Kubja-prasárini* which alleviates the excited Wind, if rubbed over the body of the child, proves very beneficial.

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* *Cannabis sativa*, or Indian hemp, is used in three forms : 1. the dried flowering tops, called *Gánjá* ; 2. the resinous exudation from the leaves, stems, and flowers, called *charas* ; and 3 the larger leaves and seed vessels, called *Bháng* or *Siddhi.* The first two are smoked. The last is reduced to a paste and then dissolved in water. It is drunk, with or without sugar.—T.

Treament of Planetary Influences.

In ailments caused by planetary influences, the methods recommended in astrological treatises for the propitiation of the malignant planets should be adopted. The child should also be bathed in water mixed with the decoction of these drugs, *viz.*, *Murámángsi*, * *Acorus Calamus*, *Aplotaxis auriculata*, the species of lichen called *Sailaja*, turmeric, *Berberis Asiatica*, *Circuma Zerumbet*, *Michelia Champaca*, and the tubers of *Cyperus rotundus*. This bath is called the *Sarbaushadhi* bath (*i. e.*, bath in the decoction of all the medicinal plants.)

Treatment of Infantile Fever.

In Infantile Fever, the decoction of the group beginning with *Bhadra-musta* (a variety of *Cyperus*), also *Rámeswara-rasa*, and *Bála rogántaka-rasá*, should be administered. Among the medicines, again, that have been laid down in the chapter on Fevers, those which are of mild energy may be administered in proper measure. In Fever with Diarrhœa, *Dhátakyadi* and *Bálachaturbhadriká-churna* prove beneficial. For checking Diarrhœa, gruel made with the paste of *Mimosa pudica*, *Grislea tomentosa*, the filaments of the lotus, *Tinospora cordifolia*, and the roots of *Mucuna pruriens*, should be administered. The bark of *Spondias mangifera*, that of *Mangifera Indica*, and that of *Eugenia jambolana*, reduced to pulv and mixed with honey, should be given to the child to lick. Two other medicines, *viz.*, *Lavangachatuhsama* and *Dárimba-chatuhsama*, prove very efficacious in infantile Diarrhœa. For ckecking bloody Diarrhœa, gruel propared with the paste of *Mimosa pudica*, *Grislea tomentosa*, and the filaments of the lotus, is very beneficial. Another remedy consists of goat's milk and the expressed juice of the bark of *Eugenia jambolana*, mixed together in equal proportions. Considerable benefit is derived also from the following

* *Murámángsi* is a kind of scented object Its Sanskrit names are *Tálaparni*, *Daityá*, *Gandhakuti*, *Gandhini*, *Bhutagandhá*, *Murá*, and *Surabhi*. It occurs in all parts of India. In *Máhárashtra* it is called *Murà* and in the Carnatic, *Mure*.

preparation : take dried pieces of the fruit of *Ægle Marmelos*, the seeds of *Halarrhena antidysenterica*, *Pavonia odorata*, the exudation of *Bombax Malabaricum*, and the tubers of *Cyperus rotundus* : the measure of all these together should be 2 tolas. These should be boiled in sixteen tolas of goat's milk mixed with one seer of water. The boiling should be over when sixteen tolas of the liquid remain. This liquid after being strained, should be given to the child. Besides being a remedy for bloody Diarrhœa, it cures lienteric Dysentery as well. In infantile Dysentery, the pulv of fried paddy, the pulv of liquorice, sugar, and honey, mixed together and dissolved in water in which *Á'tapa* rice has been washed, prove beneficial. The other remedies for this ailment are 1. cumin seeds of the white variety, and the exudation of *Shorea robusta*, pounded with the expressed juice of the leaves of *Ægle Marmelos*, and 2. the pulv of the white exudation of *Shorea robusta*, mixed with treacle. For lienteric Dysentery, take pepper, one part, dry ginger two parts, and the bark of *Holarrhena antidysenterica*, four parts : reduce these to powder and mix them, adding treacle and whey. This medicine gives relief in lienteric Dysentery. The other medicines laid down for Diarrhœa may also be used. The scriptural medicines, called *Bálakutajávaleha* and *Bálachángeri-ghrita*, are very efficacious for chronic Diarrhœa, and lienteric Dysentery. When there is purging and vomiting, the decoction of dry pieces of the fruit of *Ægle Marmelos* and the kernel of mango seeds, mixed with the pulv of fried paddy and sugar, does great good. By applying on the head plasters made of the leaves of *Zizyphus Jujuba*, those of *Oxalis corniculata*, those of *Solanum nigrum*, and those of *Feronia elephanta*, pounded together, much benefit may be derived in this ailment. In Epistasis and *Sula* pains caused by excited Wind, the pulv of these, *viz.*, *Saindhava* salt, dry pieces of the fruit of *Ægle Marmelos*, *Elettaria Cardamomum*, *Assafœtida* and *Siphonanthus Indica*, mixed with *ghee*, should be licked, or dissolved in water should be drunk. In Thirst, the seeds of

pomegranates, cumin seeds, and the filaments of the flowers of *Mesua ferrea*, reduced to pulv, and mixed with sugar and honey, should be given to the child to lick. If the child suffers from Hiccup, it should be given red ochre mixed with honey to lick. The other remedies which alleviate Hiccup, as also Asthma and Bronchitis, are 1. the roots of *Plumbago Zeylanica*, dry ginger, the roots of *Croton polyandrum*, and *Sida alba*, reduced to powder and dissolved in warm water; and 2. grapes, *Hedysarum Alhagi*, *Chebulic myrobalans*, and *Piper longum*, reduced to powder and mixed with *ghee* and honey. The first should be given as a drink, and the second for licking. For alleviating Bronchitis, the fruit of *Solanum Indicum*, the fruit of *Solanum Xanthocarpum*, and the fruit of *Piper longum*, are very efficacious. The pulv of these, in equal measures, mixed with honey, should be given to the child to lick. Another linctus made of the pulv of these, *viz.*, *Aplotaxis auriculata*, *Aconitum heterophyllum*, *Rhus succedanea*, *Piper longum*, and *Hedysarum Alhagi*, mixed with honey, relieves all varieties of Bronchitis. By administering a little of *Makaradhwaja* with the expressed juice or the decoction of *Solanum Xanthocarpum*, Bronchitis with Fever is alleviated. *Kantakári-ghrita* also is very beneficial in Bronchitis and Asthma. Amongst the medicines laid down in the chapter on Bronchitis and Fever, those which are of mild energy may be prescribed with discretion for alleviating infantile Bronchitis and Fever. The dose should always be small. In infantile strangury, a linctum made of *Piper longum*, pepper, sugar, honey, cardamoms, and *Saindhava* salt, proves very efficacious. If sores appear in the mouth, take a little borax and rub it in honey, and apply it to the sores twice or thrice a day. By applying the milk of sheep also, much benefit is derived. If suppuration of the ear takes place, the ear should be first washed by means of a little syringe, using tepid water, or milk diluted with water and made tepid. After washing, the ear should be softly rubbed with a brush made of sponge or a piece of cloth, so that no

water may remain within it. The brushing being over, pour two or three drops of *A´tar* into the cavity. Alum water, as also the solution of lac-dye, slightly heated on fire, does much good. In *Pámá*, (Exzema), *Vicharchiká* (Psoriasis), and other skin diseases, plasters should be applied as laid down in the chapter on those ailments. Our own KSHATA´RI-TAILA, and other oils prescribable in sores, may be used with beneficial results. If the nourishment of the child be retarded, *Aswagandhá-ghrita* should be administered. If a new-born babe becomes unable to suck, pulv of the fruit of *Phyllanthus Emblica* and *Chebulic myrobalans* mixed with honey, should now and then be rubbed upon its tongne. By this means the dulness of the tongue is removed and the child soon becomes able to suck.

Measure of Dose for Children.

As regards the pulvs enumerated above, the dose should be *7 ratis* for children below one month. As the child's age increases, the dose also should be increased at the rate of one *rati* a month, so that for a child whose age is two months, the dose should be *2 ratis* ; for one whose age is three months, it should be three *ratis*, and so on. When the child is one year old, the dose should be increased at the rate of one *máshá* a month.

Diet and Forbidden Practices.

When a sucking child catches any disease, the mother who gives it suck must observe the regimen that is laid down for that disease. The child should never be made to fast. The fact is, when fast would be prescribable, diet of the lightest kind should be given to the child. In Diarrhœa and other diseases, instead of cow's milk, goat's milk should be given in proper measure. If goat's milk cannot be digested arrow-root or our own SANJIVAN-KHA´DYA, should be given.

Rules about Suck

To a new-born and healthy child, cow's milk should not be given The milk of its mother is sufficient to nourish it. The hours should be fixed for giving it suck. No rules need be made during

the first month. After, however, the first month, the times should be fixed for giving suck. Indeed, after the first month, suck should be given at intervals of two hours during day-time, and three hours during the night. When the child is more than three months old, suck should be given to it four times during the day and thrice during the night. After the fourth month, suck should not be given more than twice during the night.

Rules about Weaning the Child.

The child should not be weaned before it is nine months old. It is proper to wean it after it is one year old. Care should be taken to wean it gradually, for the consequence of stopping suck at once may be indigestion and other diseases.

The Milk that should be given to the Child.

Either cow's milk or goat's milk should be given, a little at a time, so that the child may be gradually habituated to it. Ass's milk is not proper food. The new-born babe should have milk diluted with equal measures of water and lime-water, heated on a fire, and mixed with sugar or the pulv of sugar-candy. Every time milk is given to it, it should be thus prepared. After the child is seven days old, the milk given to it should be mixed with lime-water alone. the proportion being milk two parts and lime-water one part. Till it is a month and a half old, lime-water, in the same proportion, should be used in diluting the milk. Till it is five months old, the proportion of lime-water should be one to four. After that age, lime-water is not necessary.

General remarks.

For the first two months, milk should be given to the child six times during the day, and twice during the night. Indeed, milk, should not be given irregularly and often. In giving it milk, the mother or nurse should see that the child takes it willingly. As soon as any sign is manifested of unwillingness, the feeding should be stopped. Evil consequences arise from forcing milk down the throat without regard to the unwilling-

ness of the child. After the child is two months old, it should have milk four times during the day and once only during the night. When it is six or seven months old, that is, when the two front teeth or incisors appear, some light food besides milk may be given once or twice a day. Milk and sago, or wheat-flour fried in *ghee* boiled in milk, and sweetened with sugar-candy, is the kind of food that is recommend. When it is older, milk and rice, or rice boiled in milk and water, and sweetened by the addition of sugar, may be given. Before the child is full two years of age, rice should not be given to it as regular food.

Directions About the Keep and Practices of Children.

The room in which the child is kept should be large or spacious, and clean. It should be properly ventilated. In the winter season, during the night, as also during rainy days, the windows should all be closed. The child's body should be carefully wrapped with cloth during the winter as also on rainy days. At other times, the body may remain exposed. Children's shirts should be loose and not tight. Occasionally the the child should be rubbed with oil and bathed in cold water agreeably to its bearing capacity. Till it becomes three or four years old, it should be allowed to sleep during the day. Before the child learns to walk, its powers should not be put to any strain. The child's fears should not be excited by frowns or by the mention of monsters. It should not be made to cry. Its body or limbs should not be frequently moved. Children should have sufficient play during their earliest years.

CHAPTER LXXIX.

POISONS AND THEIR TREATMENT.

Varieties of Poison.

Generally speaking, Poisons are of two classes, *viz.*, those derived from animated creatures and those which are obtained from inanimate objects. The roots of particular vegetables, or their tubers or leaves, or flowers, or fruits, or barks, or exudation, or expressed juice, or pith, or such mineral as *Dármuj* and arsenic, are poisons that are of inanimate origin. The poison of scorpions, and other animals belongs to the other class.

The Different Symptoms of Inanimate Poison.

Amongst Poisons of inanimate origin, if it is the Poison of roots that has entered the body, one feels as if one has been belaboured with sticks or clubs. Besides such pain and stiffness, the other symptoms are delirium and loss of consciousness. The Poison of leaves causes tremours and difficulty of breathing. The Poison of fruits causes swellings in the testicles, burning of the body, and disgust for food. The Poison of flowers causes vomiting, flatulence, and swoons. If one takes the Poison of barks, of exudations, or of piths, a bad odour issues from the mouth. The skin becomes rough ; a severe headache is felt ; and phlegmonous secretions take place. The poison of the milky juice causes froth to issue out of the mouth. Its other symptoms are heaviness of the body and purging. Mineral Poisons cause pain in the heart or the cardiac region, a burning sensation in the palate, and swoons. Many of these Poisons are not productive of immediate death. Causing diverse kinds of ailments, they bring about death after sometime.

The Symptoms of Animate Poison.

Amongst Poisons having their origin in animated creatures the symptoms of that which belongs to hooded snakes are that the bitten part becomes dark, and the person bit is afflicted by diverse sufferings brought about by the excited Wind. As regards snakes which have circular spots on their body, their Poison produces other effects. The part bitten becomes yellow. A soft swelling appears. Diverse kinds of afflictions appear which are generated by the excited Bile. When snakes which have long stripes on their bodies bite a person, a hard, slimy, and pale swelling appears on the part bitten. Oily and thick blood issues from the puncture. Diverse afflictions caused by excited Phlegm also appear. Persons suffering from idigestion, those whose Bile has been vitiated, those who are weakened by exposure to the sun, children, old men, those who are hungry, those who are weak and have sores, those who have Diabetes, those who have Leprosy, women during the state of pregnancy, and persons whose bodies have dried up, when bitten by a snake, are soon reduced to the last straits.

Fatal Symptoms of Snake-bites.

If one is bit by a snake when one is at the foot of an *Aswattha (Ficus religiosa)* tree, or in a crematorium, or upon an anthill, or at a place where four roads meet, such bite generally proves fatal. The simple reason is that hooded snakes of virulent poison generally reside in such places. Similarly, if one is bit in the morning, or the evening, or at a time when the constellations *Bharani, Ardra, Maghá, Asleshá* and *Kirttiká*, are on the ascendant, the bite ends fatally. A person bit in any of the vital parts of the body, seldom recovers. If no blood even when wounds are inflicted with a knife, issues from the body of a person that is bit, he meets with death. If no marks appear on the body of a bitten person who is scourged with whips, the result proves disastrous. If cold water repeatedly sprinkled on the body of a bitten person does not produce horripilation, the bite

ends in death. If the face of a bitten person becomes curved, if his hair comes off when pulled, if he cannot keep his neck erect, if lock-jaw appears, if a red or dark swelling appears on the bitten part, if salivary secretions fall from the mouth in streams, thick as wax candles, the result frequently becomes unfavourable. If, again, the marks of four teeth be visible on the bitten part, the case becomes incurable.

Different Symptoms of Different kinds of Animal Poison

If a person is bit by a scorpion or centepede, an intense burning pain is felt. The bitten person feel as if he is being pierced through and through with a sharp instrument. The poison soon spreads over the whole body and a swelling appears on the bitten part. If one is bit at the region near the heart, or in the nose, the eyes, or the tongue, the consequence is that the bitten part begins to rot and the flesh comes off in sloughs. The person suffers acute agony and not unoften meets with death. Sometimes a frog bites s man. The consequences are thirst, sleep, vomiting, swelling with pain, and the appearance of small pimples on the bitten part. There is poison in the semen of rats and mice. If a person comes in contact with such semen, the symptoms of poison appear in his body. There are some kinds of rats whose bite produces symptoms of poison on the body. The bite of a rat or a mouse induces bleeding from the puncture. Circular swellings appear here and there on the body. Besides, fever, restlessness of mind, horripilation, and burning of the body are the other symptoms. There are some rats and mice whose bite produces swoons or loss of sense, mouse-shaped swellings on the body, deafness, fever, heaviness of the body, salivary secretions from the mouth, and vomiting of blood. Death very often results from such bites. From the bite of the spider, blood may flow. The bitten part becomes covered with filthy secretions. The other symptoms are Fever born of all the Faults, Diarrhœa, burning, pimples, circular spots on the body, and swellings that are blue or yellow, soft to the touch, and frequently changing

their position. The bites of some other animals produce burning, swelling with pain, and other symptoms of poison.

The Poison of Rabid Jackals and Dogs.

If rabid dogs and jackals bite a person, the results are the flow of dark blood from the bitten part and partial loss of the sense of touch there. If the poison remains in the body for a few days, it brings on Fever and at last the person becomes mad and cries like a dog or a jackal, desires to bite others. and imitates those animals in other respects. Indeed, death frequently results from these bites. The bitten person sometimes sees in water the image of the animal that has bit him. The sight or adjacence of water becomes painful to him. He cannot hear of water without feeling pain. When those symptoms appear, death becomes certain. The poison of rabid dogs and jackals may remain in the body of a person for a long time without producing any effect, till, all on a sudden, it becomes excited and causes the appearance of fatal symptoms. Sometimes the poison lies dormant for a whole year, or even two years. At the expiration of this period, the symptoms of in insanity and Hydrophobia appear.

Mild Poisons.

If mild poisons enter the body with food or drink, they do not lead to death, but mingling with the Phlegm and remaining in that state for a long time in the body ultimately induce looseness of the bowels, discoloration of the body, a fœtid smell in the mouth, tastelessness, thirst, swoons, vertigo, vomiting, hoarseness or change of voice, and other symptoms of a similar kind. If the poison remains in a state of dormancy, in the *A'másaya*, it produces many ailments that are born of excited Phlegm and Wind. By lying for a long time in the *Pakkásaya*, it produces diverse diseases born of Wind and Bile, and causes the hair in every part of the body to fall off. If the poison remains in the juices of the body, it produces disgust for food, weakness of the digestive fire, pain all over the body, weekness or loss of strength, Fever, Nausea, heaviness of the limbs closing up of the pores of the body and,

therefore, stoppage of perspiration, tastelessness of the mouth, premature shrinking of the flesh and whiteness of the hair. If it remains in the blood, it produces Leprosy, Erysipelas, Pimples, enlargement of the spleen, bloody Bile, Chloasma, and brown spots on the face. By remaining in the flesh it produces fleshy tumours, bleeding sores, Piles, Ranula, and other kinds of fleshy growths. If it remains in the Adeps, it produces cystic tumours, enlargement of the scrotum, Diabetes, Obesity, and excessive perspiration. If it remains in the bones, it produces bony growths, extra teeth, pain in the bones, and Psoriasis of nails. Remaining in the marrow, it causes the sight of darkness, swoons, Vertigo, a sensation of heaviness in the joints, and Opthalmia. If it remains in the semen, it produces spermatorrhœa, and stoppage of the discharge of semen. Sometimes these poisons have been seen to produce even insanity. The poison that remains in the body is excited when the body is exposed to cold breezes or when the day is a cloudy one. The premonitory symptoms of the excitement are excess of sleep, heaviness of the body, langour, yawns, horripilation, and relaxation of the limbs. Then comes a sense of intoxication like to what is sometimes caused by betel-nuts. The other symptoms are indigestion, disgust for food, circular spots on the skin, waste of flesh, swellings in the hands and the feet, swoons, vomiting, Diarrhœa, asthmatic breathing, thirst, Fever and enlargement of the belly.

Opium-poisoning.

If one takes Opium in a copious measure, the consequences are an intolerable burning of the body, a sensation as if the brain is bursting, flatulence, stupefaction and Vertigo. Death is sure to result if the Opium cannot be expelled from the system or its effects promptly neutralised by treatment.

Treatment of Snake-bite.

If one is bit in the arm or leg by a poisonous snake, the arm or the leg should be, without loss of time, tightly bound, above the bitten part, with a cord. This would prevent

the poison from spreading into the system. After binding, the bitten part should be subjected to an incision with a knife and blood let out from it. One may even suck the poison out with one's mouth if there be no sores in it. A horn or tube may be employed for sucking. or the process known as cupping may be resorted to. The fact is, no means should be left untried for causing the poisoned blood to flow out. After this, the bitten part should be cauterised by fire or by a red-hot iron rod or Knife-blade. If one is bit at any other part of the body, that is, where circulation cannot be stopped by binding, blood should be let out by the aforesaid means and the bitten part should also be cauterised. Considerable benefit may be hoped for from these processes. When, however, the poison has spread all over the body, emetics should be administered and the bitten person made to vomit. By using as snuff the pulv of the roots of *Káliakará* (Sans. *Kákádani, Capparis sepiaria*), much benefit may be derived. The person should also snuff the roots, reduced to paste, of *Gloriosa superba.* If the functions be suspended of the organs of scent, vision, hearing, and taste, and if the voice also be stopped, the snuff should be administered of brinjals, the fruit of *Citrus medica* (variety, *acida*), and *Cardiospermum Halicacabum,* grinded into a paste with water. If vision be gone, collyrium should be applied into the eyes, made of *Berberis Asiatica,* pepper, the fruit of *Piper longnm,* dry ginger, turmeric, *Nerium odorum, Galedupa Indica,* the leaves of *Ocimum sanctum,* and goat's milk, grinded together into a paste. Another efficacious medicine consists of seeds of *Croton Tiglium* ; drench them (according to the process called *Bhávaná*) for one and twenty times in the expressed juice of the fruits of *Citrus medica* ; grind them into a paste and make sticks of that paste. If the sticks be rubbed in human saliva and the product applied to the eyes as collyrium, the result proves very beneficial. Snake-bit persons, deprived of consciousness and prostrated on the ground, have been seen to recover through application of this collyrium. Drenching

the seeds of *Moringa pterygosperma*, in the expressed juice of the flowers of *Mimosa sirissa*, for seven days, grind them into a paste, By administering this paste as a snuff and as a collyrium, and by giving it as a drink after dissolving it in water, snake-poison may be neutralised. Another efficacious medicine consists of the following : take equal measures of the pulv of the following, *viz.*, the roots of *Convolvulus Turpethum*, the roots of *Croton polyandrum*, liquorice, turmeric, *Berberis Asiatica*, *Lubia cordifolia*, the kernel of the fruit of *Cassia fistula*, the Five Salts, and the Three Bitters : mix them together with honey : keep the mixture within the horn of a cow for fifteen days. Take it out after that period. Four annas, or a little over it, should be administered, mixed with milk, *ghee*, and honey. By applying it also as a plaster over the bitten part, or causing it to be used as snuff, beneficial results may be expected.

Bites of Hooded snakes.

When a hooded snake bites a person, he should be given the decoction of the roots of *Vitex Nigundo*, *Clitoria Ternatea*, and *Echites dichotoma* to drink. When one is bit by a snake having circular spots on its body, the decoction should be drunk of *Rubia cordifolia*, honey, liquorice, *Jivaka*, *Rishabhaka*, sugar, the bark of *Gmelina arborea*, and the sprouts of *Ficus Indicus*. In bites of snakes having long stripes on their bodies, the docoction, mixed with honey, should be drunk of peper, *Piper longum*, dry ginger, *Aconitum heterophyllum*, *Aplotaxis auriculata*, soot, *Piper aurantiacum*, *Tabernæmontana cororonaria*, and *Picrorhiza Kurroa*. The decoction of soot, turmeric, *Berberis Asiaticus*, and the roots of *Amaranthus spinosus*, mixed with *ghee*, is an antidote for all sorts of snake poison. The roots of *Cleome Viscosa*, grinded into a paste with eight or ten peppers dissolved in water, and given as a drink, neutralise all kinds of snake-poison. After administering this medicine, alum water should be given to drink. If this water is thrown out, it should be understood that the poison has not been neutralised. The medicine should then be administered

once more. The roots of *Heliotropium Indicum*, as also those of *Kæmpferia rotunda*, operate as antidotes of snake-poison.

Treatment of Scorpion Poison.

In scorpion bites, the bitten part should be repeatedly rubbed with turpentine oil. Plasters should also be applied of coal rubbed on a stone with water. The poison of scorpions may also be neutralised by applying plasters made of the *ghee* of cow's milk, mixed with *Saindhava* salt, heated on a fire, or of cowdung heated on a fire. By rubbing the exudation of the stalks of *Colocasia Indica* of the black variety, the action of scorpion poison may be neutralised. The pain of scorpion bites may be relieved by applying sticky treacle to the bitten part. * For neutralising the venom of toads and frogs, blood should first be let out and plasters should then be applied on the bitten part of the seeds of *Mimosa sirissa*, grinded into a paste with the exudation of *Euphorbia neriifolia*. For treating bites of rats and mice, blood should be first let out, and then plasters should be applied made of soot, *Rubia cordifolia*, turmeric, and *Saindhava* salt, grinded togetether and slightly heated on a fire. By drinking water in which have been dissovled the pulv of the bark *Cinnamomum Zeylanicum*, and that of dry ginger, one obtains much relief. For neutralising the poison of spiders, plasters should be applied of the following, *viz.*, red sandal-wood, *Padmakáshta*, the roots of *Andropogon muricatum*, *Bignonia suaveolens*, *Vitex Nigunda*, *Cleome fetina*, *Tabernæmontana coronaria*, *Mimosa sirissa*, *Pavonia odorata*, and *Asclepias pseudosarsa*. Equal measures of each of these should be taken and mixed together. Add the pulv of *Aplotaxis auriculata* of double the measure. Grind the compound with the juice of *Cordia Myxa*. The poison of spiders, as also of other insects, is also neutralised by the decoction of *Clitoria Ternatea*, the bark of *Pentaptera Arjuna*, *Aplotaxis auriculata*, *Cordia Myxa*, *Ficus religiosa*, *Ficus Indicus*, *Ficus infectoria*, *Ficus*

* Treacle, by being boiled for some time, becomes sticky. It is called (in Bengali) *Chite-gur*.—T.

glomerata, and the bark of *Calamus rotang*. By applying also the exudation of the plantain called *kánchkalá*, three or four times every day, the venom of spider may be neutralised. Another method for neutralising the venom of spiders consists of this : take a few pieces of raw turmeric ; pound them with cow's milk and apply the paste over the envenomed part. Take, again, the following drugs : the fruit of *Acorus calamus*, *Assafœtida*, *Embelia Ribes*, *Saindhava* salt, *Pothos officinalis*, *Cissampelos hernandifolia*, *Aconitum heterophyllum*, dry ginger, *Piper longum*, and pepper ; reduce each to pulv and mix the pulvs in equal measures. By taking this medicine internally, the dose being 4 annas, the poisons of all insects and worms is certainly neutralised.

Treatment of Dog-bites, &c.,

When a rabid dog or jackal bites a person, incisions with a knife should be made upon the bitten part, and blood let out first. After this, the part should be cauterised with fire, or heated iron, or alkaline ashes, or hot *ghee*. Old *ghee* should be given to drink. The person should also take a *rati* or two of *Datura fastuosa*, or of the fruit of *Strychnos nux-vomica*. From the day of the bite, the bitten person should take *bháng*. This produces good results. The roots of *Boerhavia diffusa* (of the white variety) and those of *Datura fastuosa*, pounded together and administered with water, operate beneficially. Another remedy consists of this ; take a *tolá* of each of these, *viz.*, mercury, sulphur, and pure iron, and 2 tolàs of talc ; drench these successively (according to the process called *Bhávaná*), once, in the juice of the fruit of *Cucumis Colocynthis*, *Solanum Indicum*, *Gratiola monnieria*, *Nymphœa stellata*, *Asparagus racemosus*, and *Mucuna pruriens*. Divide the compound into pills each of the measure of one *rati*. These pills should be administered, one every day, with cold water. The bitten person derives much benefit by taking as snuff burnt cow-dung-cakes drenched in the exudation of *Calatropis gigantea* and dried in the sun. In dog-bites benefit is derived from plasters applied on the

bitten part made of the seeds of *Mimosa sirissa* rubbed in the exudation of *Euphorbia neriifolia*. By pounding a little rice with water and administering it, after inserting within it a little wool, much benefit may be expected.

Treatment of Person who have Swallowed Poisons.

If a person swallows poison or any poisonous article, or opium, emetics should be administered for making him vomit. Amongst others, water in which sulphate of copper has been dissolved, operates as a good emetic. When the poison has reached only the throat, raw fruit of *Feronia elephanta*, sugar, and honey, mixed together, should be licked. When it has reached the *A'másaya*, the bark of *Tabernæmontana coronaria*, sugar, and honey, mixed together, should be licked. If the poison has reched the *Pakkásaya*, the patient should take the following drink, *viz.*, *Piper longum*, turmeric *Berberis Asiatica*, *Rubia cordifolia*, pounded together with *Gorochaná* (concretions found in the gall-bladder of the ox) into a paste and dissolved in water. If the poison has entered the blood, one should drink the decoction of the roots, bark, and sprouts of *Cordia Myxa*, or the roots, bark and sprouts of *Zizyhhus Jujuba*, or the roots, bark, and sprouts of *Ficus glomerata*, or the roots, bark, and sprouts of *Clitoria Ternatea*. If the poison has entered the flesh, one should take *Khadirárishta* mixed with honey, or the roots of *Holarrhena antidysenterica*, pounded into a paste and dissolved in water. If the poison permeates the whole body, and if the Phlegm becomes predominant, the following drugs, reduced into a paste and mixed with cheese, should be rubbed on the body : *Sida cordifolia*, *Sida alba*, liquorice, the flowers of *Bassia latifolia*, *Tabernæmentona coronaria*, *Piper longum*, dry ginger and the ashes of incinnerated barley stalks. Unto a person who is afflicted by Fault-exciting poisons, medicated oils should first be administered. He should then be purged and made to vomit. The decoction of *Piper longum*, roots of *Andropogon muricatum*, *Nardostachys jatamansi*, *Symplocos racemosus*,

Elettaria cardamomum, *Sauvarchala* salt, pepper, *Pavonia odorata*, cardamoms of the larger variety, and golden ochre, mixed with honey, neutralises such poisons.

Scriptural Medicines.

Take in equal measures the pulv of the following, *viz.*, realgar, yellow orpiment, pepper, white arsenic, *Hingula*, the roots of *Achyranthes aspera*, those of *Datura fastuosa*, those of *Nerium odorum*, and those of *Mimosa sirissa* ; drench the compound a hundred times (according to the process called *Bhávaná*), in the juice of *Elæocarpus Ganitrus*, as also of *Clitoria Ternatea* ; and divide it into pills of the size of the grains of *Phaseolus Mungo*. These pills can revive a person who has become insensible through the action of snake-bite or of poison swallowed. This medicine is called *Bhima-rudra-rasa*. Take the following, *viz.*, the roots of *Capparis sepiaria*, the bark of the roots of *Echites scholaris* and *Aplotaxis auriculata*. The measure of each should be one tolá. Add white arsenic of the measure of one *máshá*. Pound these together in the decoction of the roots of *Calatropis gigantea*, and divide the paste into small pills of the size of mustard seeds. These are called *Kaliká* pills. By adminstering them, even a person who is, through the action of poison, on the point of death, can be promptly brought back to life. This medicine operates beneficially in cases of obstinate chronic remittent fever also. Take *ghee*, one seer, and the expressed juice of *Achyranthus aspera*, 4 seers. Take also the following, *viz.*, the husk of pomegranates, *Aplotaxis auriculata*, *Elettaria cardomomum*, cardamoms of the larger variety, *Rhus succeedamea*. the bark of the roots of *Mimosa sirissa*, *Aconitum ferox*, *Acorus Calamus*, *Kodália Kurulia*, *Erythrina Indica*, red sandal wood, *Tabernæmontana coronaria*, and *Murámangsi*. The measure of these together should be one-fourth of a seer. All these should be cooked in *ghee* without any water being added. When prepared, this medicine, taken in proper dose, is capable of neutralising all kinds of poison. The name of this medicine is *Cikhorighrita*.

Another remedy consists of these : take *ghee.* 4 seers ; and milk, 16 seers ; take also, for making a paste, the following, *viz.*, *Chebulic myrobalans*, *Gorochaná*, *Aplotaxis auriculata*, the leaves of *Calatropis gigántea*, the bulbous roots of *Nymphœa stellata*, the roots of *Calamus rotang*, *Aconitum ferox*, the leaves of *Ocimum sanctum.* The seeds of *Holarrhena antidysenterica*, *Rubia cordifolia*, *Asclepias pseudosarsa*, *Asparagus racemosus*, the fruit of *Trapa bispinosa*, *Mimosa pudica*, and the filaments of the lotus. The measure together should be 1 seer. Cooking these together duly, strain the liquid and mix with it honey of the measure of 4 seers. This *ghee* is called *Mrityupásachcchedi.* It is capable of neutralising all kinds of poison. The following also is an excellent antidote to all kinds of poison. The bark of *Mimosa sirissa*, of the measure of 6 seers, and a quarter, should be boiled in water of the measure of 128 seers till 32 seers remain in the vessel. To this should be added treacle of the measure of 25 seers. Into the mixture should be thrown the pulve, measuring 8 tolás of each of these *viz.*, *Piper longum*, *Aglaia Roxburghiana*, *Aplotaxis auriculata*, cardamoms, the roots of the indigo plant, *Mesua ferrea*, turmeric, and dry ginger. The compound should be kept for a month in a coverd vessel. The action of all kinds of Poison may be checked by this medicine administered in proper dose. The name of this medicine is *Sirishárishta.* When the Faults (*vix.*, Wind, Bile and Phlegm), as also the *Dhátus*, or bodily ingredients, *viz.*, juice, blood, &c., of a poisoned person, move and act smoothly, when he feels relish for food, when his stools and urine are passed naturally, when his complexion become cheerful, and when his movements and acts become natural, he should be regarded to have beocme free from poison.

Diet and Forbidden Practices

After the poison has been neutralised, the patient should. for some days be kept upon careful regimen. While the person is undergoing treatment for poison, food that is very light should be given to him. He should never be allowed

to sleep. For preventing sleep, it is better to give the person tea and coffee. After the action of the Poison has been neutralised, old rice boiled, curries cooked in *ghee*, milk, and other nutritive food should be given. The person may bathe in current water, according to his bearing capacity. Mustard oil, fish, *Dolichos biflorus*, and food consisting of inharmonious ingredients, should never be given. The person should also abstain from indulging in wrath and fear and sexual congress. He should abstain from labour. These are very baneful.

If a person is pierced in a dark by anything, he immagines that he is bitten by a snake or some other reptile or some insect, &c. He becomes filled with fear. This fear causes Fever, cold, swoons, burning of body, pains, stupefaction and Diarrhœa. In such cases, the patient should be comforted with sweet and assuring words. He should be given diverse kinds of good food such as have been described above. Raisins, the the bulb called *Kshirakákoli*, and liquorice, reduced to pulv and mixed with sugar and honey, should also be given. The leaves also of *Amaranthus spinosus*, of *Cœlogyne ovalis*, *Solanum melongina*, of *Marsiba quadrifolia*, *Salvinia cucullata* and of *Trichosanthes dioica*, prove beneficial in such cases of immaginary poisoning.

CHAPTER LXXX.

TREATMENT OF PERSONS SUFFOCATED BY DROWING AND HANGING.

No time should be lost in raising a person that has been drowned. If, upon raising him, his body be found to have wramth and some elasticty, that is, if the rigidity of death has not set in, he should be regarded as a subject of treatment. If, however, there is absence of warmth and elasticity,

the period of treatment should be regarded as over. The first step in the treatment should be to hold the upper part of the body in a downward posture so that the water which the person may have swallowed, as also the salivary and other secretions in the mouth, may all be let out. The mouth may be cleaned by inserting a finger wrapped round with a piece of cloth. For inducing respiration, the person should be made to lie on his side and some powerful snuff should be applied to the nose. *Nisádal* (*Ammonium Chloride*,) mixed with lime dust, may be used. If respiration cannot be induced by these means, the interior of the throat should be gently tickled with the finger, or with the feather of a bird, or some other soft substance. This may bring about sneezing or an urging to vomit. If these means do not succeed the other methods that should be adopted are as follows : the patient should be laid horizontally with face downwards. The chest should be made to rest on a pillow. He should then be turned on one of his sides. Somebody should then begin to press his two sides. The pressure should be applied and taken off repeatedly. Or, the patient may be made to lie down, with face upwards, and his back resting on a pillow. While some-body draws the tongue out, another, sitting towards the patient's head, should raise the patient's arms and place them on the patient's breast. This should be done repeatedly. Without, again, drawing the tongue out, some one may be employed to blow into the patient's mouth while the physician, sitting towards the head, repeatedly raises and lowers the patients arms as before. If by these steps respiration is induced, the arms and legs of the patient should then be repeatedly rubbed from the extremities upwards. The palms and the soles should also be fomented by using small bags of heated sand.

When by those means the person is restored to his senses, he should be given a little wine called *Mritasanjibani* or a little Brandy diluted with water. Measures should also be taken to induce sleep. During treatment the patient should

not be suffered to be surrounded by many people. Indeed, arrangements should be made for the patient's body being exposed to the air. When the patient gains a little strength, warm milk in small measures should be given to him. For at least eight or ten days he should be kept on light and healthy diet.

Treatment of Persons Who seek to Kill themselves by Hanging.

When a person seeks to kill himself by hanging, the rope by which his body is suspended should be promptly cut and the body gently let down. The methods laid down for reviving a drowned man should be adopted for restoring respiration. Luke-warm *ghee* should be gently rubbed on the neck and the throat. The person should be continually fanned near the mouth and the breast, If resuscitation can be effected, the patient should have a little wine. The directions regarding regimen are the same as in the case of a drowned man,

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CHAPTER LXXXI.

HEAT-APOPLEXY.

Causes and Symptoms.

If a person, after having exposed himself for a long time to the heat of the sun or of fire, or after having staid for a long while in the midst of a crowd, or after having walked a long distance or undergone some tiresome labour, suddenly plunges into cold water, or drinks a glass of cold water, or does any cooling act, the consequences are, at first, excessive thirst and repeated urgings to urinate. A little while after, the body becomes hot ; the eyes become blood-red ; the puplis become contracted ; and the heart palpitates violently. The pulse at first becomes quick, and then irregular and weak. The breath becomes quick and sonant. At last the person loses

consciousness. This disease is called Heat-apoplexy. It quickly destroys life. Hence, as soon as it appears, treatment should be begun.

Treatment.

As soon as the disease manifests itself, patient should be made to lie down on his back in a shady and airy place. No crowd should be allowed to assemble round him. Cold water should be applied to the head, the face, and the chest If respiration be stopped, it should be brought back by trying the means recommended in the case of drowned man. The patient should be purged by administering either croton oil or some other powerful purgative. Emetics are baneful. If the patient cannot be soon restored to his senses, plasters should be applied on the neck, made of mustard seeds of the white variety, dry ginger, chillies, and peper, all reduced to powder. When by these means consciousness is revived and the breath resorted, the patient should take cool *sharbats* and milk. If weakened, a little Brandy, diluted with water, should be given, and the patient made to sleep. When thoroughly restored, light food should be given. For four or five days, the patient should live carefully. It should be observed that if a person becomes senseless in consequence of a fall from a tree or any high place, or in consequence of fear or of lightning, the treatment recommended for Heat-apoplexy should be followed.

CHAPTER LXXXII.

SUNSTROKE.

Causes and Symptoms.

Exposure for a long while to the heat of the sun brings about thirst, dryness of the skin, giddiness, redness of the eyes, swoons, irregularity of the pulse, difficulty of breathing, tossing of arms and legs, nausea and vomiting, urgings to urinate, and other discomforts of the kind. Some get fever. If the patient tosses his arms and legs with violence, if his palms and soles become blue in colour if his pulse becomes so weak as to be imperceptible at times, then it becomes dfficult to save his life.

Treatment.

As soon as the symptoms of this disease manifest themselves, the clothes of the patient should be taken off, and he should be made to lie down in a shady and breezy place. Crowds should not be allowed to collect round him. He should be continually fanned with a palm leaf. Cold water should now and then be sprinkled upon the palm leaf. Small particles of water, falling upon the patient's body, are capable of doing him much good. The patient should be given cold water, mixed with sandal paste, to drink in small measures. He should not drink a considerable quantity at once. The patient's body should be wrapped round with a piece of wet cloth. Before using the cloth, it should be first dipt in water and then the water should be pressed out of it. When relieved, he should have a shower bath. If the patient loses consciousness, take a piece of flannel or blanket ; dip it in hot water, and press the water out. Sprinkle on it a few drops of turpentine, and wrap the patient's throat and neck with it. Over the flannel or blanket thus used, wrap a piece of plantain leaf, and over the leaf, a piece of dry cloth. When the swoon is over, the patient begins to feel intolerable pain owing to the bandage around his neck and throat. That

bandage should then be taken off. If in consequence of the disease the body becomes cool and the pulse weak and irregular, *Sweda* should be applied and the wine called *Mrita-sanjibani* administered. A little of it, diluted with water, should be given. One of the most efficacious medicines in this disease consists of these : take sugar, 16 tolás ; white sandal-paste, 1 tolá ; the juice of *Citrus acida*, 8 tolás ; the expressed juice of *Asparagus racemosus*, 8 tolás ; and the oil of fennel seeds, half a tolà. These should be mixed with 2 seers of water, and the water should be stirred with a stick or ladel. This water should be given to the patient to drink in little measures. The infusion of the Three *myrobalans*, and the several remedies laid down in the chapter on swoons, prove beneficial in this disease also. As long as the person is not restored to his normal condition, he should live very carefully. He should take wholesome, nourishing, and cooling diet and drink.

CHAPTER LXXXIII.

RELIGIOUS EXCITEMENT.

Symptoms of the Diseases by Religious Excitement.

When people give way to excessive religious emotion, the Wind in their constitution becoming excited, brings on a swoon or fit of unconciousness. Such swoons are not rare among the *Vaishnavas* of Bengal when they are engaged in chanting aloud the praise of *Vishnu* in singing parties. The nature of these fits of unconsciousness is not correctly understood by the friends of those who are subject to them, for these are regarded as a state of communion with the deity. The truth is, a swoon brought about by religious excitement is a disease which, if not

treated, injures the constitution and at last brings about death. During the period the swoon lasts, the eyes remain open, the pupils become fixed, the action of the senses becomes suspended. The heart continues to beat, and that is the only symptom by which it can be known that the person is not dead. In some cases, the person, instead of losing consciousness, shows other symptoms such as excessive fluency of speech, boastfulness, fierceness of emotion, tossing of arms and legs, laughing, dancing, crying, and many of the signs of inebriation.

Treatment.

When swoons occour, consciousness should be restored by adopting the means recommended in the chapter on Epilepsy and Swoons brought on by other causes. By rubbing the patient's body with *ghee* that has been washed a hundred times, as also by administering the medicines laid down for Swoons of other kinds, for diseases of the Wind, and for insansity, benefit may be derived. Another efficacious remedy consists of these : white sandal wood, *Asclepias pseudosarsa*, *Echites frutescens*, *Hypoxis orchioides*, liquorice, *Vit* salt, *Chebulic myrobalans*, the fruit of *Phyllanthus Emblica*, the fruit of *Terminalia Bellerica*, turmeric, *Berberies Asiatica*, the root-stock of *Nymphœa stellata*, *Mesua ferrea*, *Nardostachys Jatamansi*, the seeds of *Ruellia longifolia*, *Pavonia odorata*, the roots of *Andropogon muricatum*, red ochre, *Sida cordifolia*, and *Sida alba*, taken in equal measures and reduced to pulv. Half a tolá of this, taken with vaccine milk hot from the udders, taken for some days, cures this disease. For restoring consciousness, the following medicine may be used : take good, pearls, mercury, sulphur, *silájatu*, iron, bamboo manna, and camphor, in equal measures. These should be subjected to the process called *Bhábaná* in the decoction of the Three *myrobalans*. After this, they should be pounded and divided into pills, each of the weight of one *rati*. By rubbing a pill on a stone, with water, the thickned water should be administered as snuff. By taking these pills internally with the

juice of *Asparagus racemosus*, the disease may be conquered. The dose should be one pill every day.

Diet and Forbidden Practices.

Old *Sáli* rice, boiled, such pulses as *Phaseolus Mungo* and *Cicer arietinum*, chuppatis made of the flour of barley or wheat, sesame seeds, milk hot from the udders, *ghee* butter, *sharbat* of sugarcandy, ripe fruits of *Carica papaya*, sugarcanes. &c., should be taken. The person should bathe in current water ; he should rub his body every day with mustard or sesame oil. Good living and good surroundings are more beneficial in the treatment of this disease than everything else. The patient should always try to remain cheerful. He should converse with agreeable friends and lovely women. An opposite regimen and course of conduct are productive of baneful effects. The patient should, therefore, avoid them.

CHAPTER LXXXIV.

CHOREA
OR
ST. VITUS'S DANCE.

Causes.

Excessive fright, or wrath, or joy, destruction of hope, all acts that weaken or attenuate the system, disturbed sleep, loss of strength, wounds, worms in the intestines, constipation of the bowels, and irregularity of the menses in the case of women, excite the Wind and produce the disease called Chorea or St. Vitus's Dance. It is sometimes called Insanity of the muscles. At first it is generally the left arm, then the right arm, then the two legs, then the whole body, begins or begin to exhibit various kinds of ludicrous and

jerking movements. One suffering from this disease fails to seize anything properly with his hands. He cannot raise food to his mouth. He is always restless. Repeated contortions appear of the muscles of the face as if the patient is indulging in grimaces. When he walks, he moves on with a jerking motion, as if he is dancing. The symptoms disappear during sleep.

Treatment.

As this disease seldom appears unless there is a general deterioration of health, purgatives should be administered for removing constipation of the bowels. Medicines which improve the digestive fire and promote strength, should be prescribed. If the disease be induced by intestinal worms, such medicines should be given as are destructive of worms. If it be brought about by the total suppression or irregularity of the menses, the physician should endeavour to remove the cause by applying proper medicines. The decoction of *Echites frutescens*, *Asclepias pseudosarsa*, liquorice, the roots *Convolvulus Turpethum*, white sandal-wood, red sandal-wood *Pterocarpus Santalinus*), *Elettaria Cardamomum*, cardamoms of the larger variety, and the fruit of *Phyllunthus Emblica*, if drunk by the patient, produces beneficial results. Besides this, *Vrihatchhágaládya-ghrita* and other medicines mentioned in the chapter on diseases of the nervous system, and such oils as *Kuvjaprasárini*, *Mahámásha*, &c., may be prescribed with great advantage.

Diet and Forbidden Practices.

Food that is oily, nutritive, and capable of promoting strength, is very beneficial in this disease. The regimen prescribed for diseases of the nervous system is prescribable in Chorea also. The avoidance of all kinds of labour, lying on a bed for long hours, and bathing in current water, are especially beneficial in this disease.